DOCUMENT RESUME

ED 273 561 SO 017 557

AUTHOR Walsh, Maria Joseph
TITLE Inviting the Faculty to Prayer: A Practical Packet.
INSTITUTION National Catholic Educational Association, Washington, D.C.
PUB DATE 86
NOTE 77p.
PUB TYPE Guides - Non-Classroom Use (055)

EDRS PRICE MF01/PC04 Plus Postage.
DESCRIPTORS Beliefs; *Catholic Educators; Catholics; Church Role; Elementary Secondary Education; *Parochial Schools; *Religious Education
IDENTIFIERS *Prayer

ABSTRACT

Many principals want to respond to their faculty's increasing interest in and need for meaningful community prayer. This publication was prepared for the teaching community with selections of prayer forms and programs, and plans for extending the program to spouses and family. Part 1, "Introduction," is comprised of scriptural background, historical background, and the present call of prayer and teaching. Part 2, "Prayers: Simply Begin and Begin Simply," gives simple, practical suggestions for beginning to pray together. It includes thoughts on treats as prayers--developing community; types of prayer--developing faith; and teams for prayers--developing support and leadership. Part 3, "Programs: Provide for the Year," recommends giving the process of prayer time and care to develop. The suggestions made include the ideas of renewal--offering periodic opportunities; ritual--offering worship experiences; and retreat--offering prayerful days. Part 4, "Plans: Reach Out to Families," stresses faculty outreach to spouses, students, parents, and families. An outline of suggested activities is presented for both faculty spouses and school families and includes concepts on sharing the prayer experience with loved ones (for spouses), sharing the prayer experience with the total community (for school and community). Part 5, "Resources: Add and Continue," lists additional visual, audio, and book resources and explains their use. (APG)

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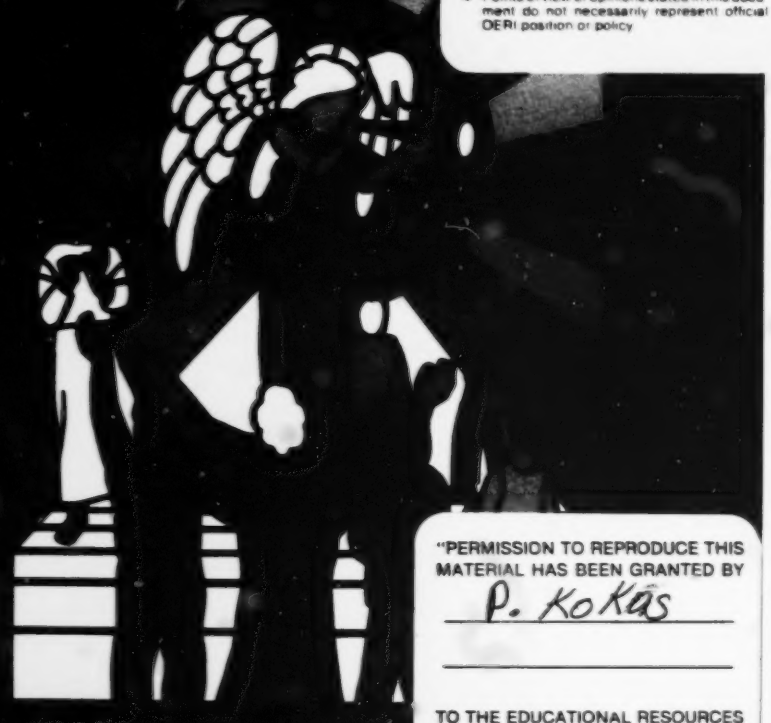

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INVITING THE FACULTY TO PRAYER:

A PRACTICAL PACKET

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INVITING THE FACULTY TO PRAYER:

A PRACTICAL PACKET

with Introduction by Rev. John Pollard

Published by the NCEA
Department of
Elementary Schools

Sister Maria Joseph Walsh, CSJ

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Preface

Many principals want to respond to their faculty's increasing interest in and need for meaningful community prayer experiences—faculty meetings, afternoons of reflection, seasonal days of prayer, weekend retreats, private reading, and long term approaches to spiritual development. School leaders need to expand their available resources so that—without extensive planning time—they are able to meet faculty members' specific levels of readiness and invite them to further steps.

For that reason, the NCEA Department of Elementary Schools has prepared this publication with its broad selection of prayer forms and prayer programs as well as plans for extending beyond the faculty to spouses and families. Some are too simple, some too sophisticated for specific situations. They are offered—with their basic rationale—for the choice, adaptation, and use of the principal and other planners within the school community.

We owe thanks to Sister Maria Joseph Walsh, CSJ, Spiritual Development Coordinator for the Diocese of Kansas City-St. Joseph, Missouri, who provided this wealth of ready-to-use materials, to Rev. John Pollard for the Introduction, to Sister Joan Mary Baldridge, OP, who edited the manuscript, to Chris LaMarca for compugraphics work, to Tia Gray for art, and to Wendy Royston for final publication arrangements.

We also wish to acknowledge the subcommittee members who initially planned and began work on this project: Sr. Thea O'Meara, BVM, chairperson; Sr. Stella Maria Enright, DMJ; Rev. John Pollard; Sr. Mary Alice Slowey, SND; and Sr. Dorothy Wilson, SCN.

Our hope is that this publication will facilitate growth in community prayer for many who are involved with Catholic education.

Sister Carleen Reck, SSND
Executive Director

Brother Robert Kealey, FSC
President, Executive Committee

Department of Elementary Schools

June 30, 1986

Decide to be a spiritual person
Render others spiritual
Irradiate your spirituality
Treat every moment of your life
with divine respect
Love passionately your Godgiven
miraculous life
Be endlessly astonished at your brief,
breathtaking consciousness of the universe
Thank God every moment
for the tremendous gift of life
Lift your heart to the heavens always
Be a cosmic, divine being,
an integral, conscious
part of the universe
Contemplate with wonder
the miraculous Creation all around you
Fill your body, mind, heart and soul
with divine trepidation
Know that you are coming from somewhere
and that you are going somewhere
in the universal stream of time
Be always open to the entire universe
Know yourself and the heavens and the Earth
Act spiritually
Lover spiritually
Treat every person and living being with
humaneness and divine respect
Pray, meditate, practice the art
of spiritual living
And be convinced of eternal life
and resurrection

—Robert Muller

Reprinted with permission of the author from *New Genesis, Shaping a Global Spirituality*, Doubleday Image Books, New York, 1984.

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I. Introduction

by Rev. John Pollard
Religious Education Consultant
Archdiocese of Chicago, IL

> ". . .let teachers realize that to the greatest possible extent they determine whether the Catholic school can bring its goals and undertakings to fruition. They should, therefore, be trained with particular care so that they may be enriched with both secular and religious knowledge, appropriately certified, and may be equipped with an educational skill which reflects modern-day findings. Bound by charity to one another and to their students, and penetrated by an apostolic spirit, let them give witness to Christ, the unique Teacher, by their lives as well as by their teachings.
>
> (#7, "Declaration on Catholic Education," Documents of Second Vatican Council)

Since Vatican II the Church has become viewed increasingly as the people of God. In many ways today's Catholic school faculty—with laity (male and female, single and married), priests, brothers, and sisters (of various orders and communities)—presents a microcosm of that Church. With its varied background, this group must work at forming a caring, believing, praying community with one another.

The present emphasis on the *ministry* of the Catholic educator underscores the critical importance of the teacher's personal spirituality as well as the prayer life of the school community. If the Catholic school teacher is indeed a minister of the Word of God—one who sponsors others toward a deeper, more committed faith—then the roots of that ministry draw nourishment from the teacher's personal relationship with God. Such personal spirituality needs loving, caring, and respectful attention if it is to grow.

Since the personal spirituality of the Catholic school teacher expresses itself in the particular ministry of teaching, a brief look at the scriptural and historical background of the ministry might be appropriate.

Scriptural Background

It is very clear from several of St. Paul's letters that the ministry of teaching was a legitimate, authentic and critically important service within the Church in the first century. The pastoral epistles were written by Paul largely to encourage his disciples, Timothy and Titus, in their ministry as teachers. As he developed his own understanding of the Church, Paul wrote in his letter to the Ephesians:

> It is he who gave apostles, prophets, evangelists, pastors and teachers in roles of service for the faithful to build up the body of Christ, till we become one in faith and in the knowledge of God's son, and form that perfect person who is Christ come to full stature. (Eph. 4:11-13)

While the teaching ministry is seen within the broader context of the various other ministries in the early Church, it also has an ap-

propriate independence and distinct character. In his first letter to the Corinthians, Paul says:

> You, then, are the body of Christ. Every one of you is a member of it. Furthermore, God has set up in the Church first apostles, second prophets, third teachers, then miracle workers, healers, assistants, administrators, and those who speak in tongues. (1 Cor. 12: 27-30)

The ministry of teaching enjoyed a certain unique status from the earliest times. Even as the Church developed in the second half of the first century, the office of teacher was distinct and distinguished. Teachers were not merely extensions of the apostles or presbyters. Neither were teachers substitutes for the apostles or presbyters or deacons when they were occupied in other ministries. The ministry of teaching, while sharing a close affinity with other specific ministries of the Word, like preaching or evangelizing, stood apart from these as well.

Historical Background

In the early Church, the ministry of teaching was a specific service undertaken in the name of Jesus Christ. That service seems to have centered on instruction in the scriptures to demonstrate that Jesus is the Messiah and instruction based on the teachings of Jesus himself. As a body of teaching developed, the need for teachers and more specific instructional programs became evident.

At first, teaching was a part of the office of apostle and of the office of bishop. As the apostles died off and the ministry of bishop expanded, the role of teacher as preserver and explainer of the apostolic tradition became increasingly important. Very early on, then, in the history of the infant Church, teachers were appointed and were referred to in the documents of the time as distinct officers within the Church. Preachers and evangelists began the process in the new converts; teachers attended to their subsequent growth and formation.

Whereas preaching or evangelizing is primarily concerned with the original announcement of the gospel message, teaching attends more appropriately to the subsequent and continual learning process. The evangelist plants the seed and moves on while the teacher carefully remains behind to hoe the ground, fertilize the soil, water the seed, shade the sprout and trim the branches.

The specific identity of the teacher as minister of the Word is one who shares the Word and forms a community of believers around the Word. The teacher imparts the gospel message, within a consistent and personal relationship in order to achieve the gradual integration of the gospel message into the everyday lives of the students. This formational ministry is of course not undertaken by the teacher alone but is rather a collaborative effort that is shared by other ministers of both Word and Sacrament.

Present Call

> By their witness and their behavior, teachers are of the first importance to impart a distinctive character to Catholic schools. It is, therefore, indispensable to ensure their continuing formation through some form of suitable pastoral provision. This must aim to animate them as witnesses of Christ in the classroom and tackle the problems of their particular apostolate, especially regarding a Christian vision of the world and of education, problems also connected with the art of teaching in accordance with the principles of the Gospel.
>
> (#78, *The Catholic School*)

The Lord's call to personal holiness and to apostolic mission is made to all believers; particular attention, however, needs to be paid to the spiritual formation of Catholic school teachers. They have a right to expect support, encouragement, and direction from the ecclesial community in the area of their personal prayer and spiritual formation.

The principal is often the natural touchstone for the spiritual development of the faculty as a unit and of its individual members as well. This is not to say that the principal should become the spiritual director of the faculty members; but rather that the principal will ordinarily be the one who exercises leadership in initiating prayer and other spiritual formation opportunities for the faculty and ensures that such opportunities are also directed toward the teacher's ministry. The success of any program directed toward prayer and spiritual formation depends on the cooperation of the individual teacher as well.

To help principals and other planners, this booklet offers practical ideas for gradually developing prayer opportunities for school faculties. It first introduces a broad array of prayer types, then helps to develop programs for the year, and finally suggests plans for extending the praying community to faculty spouses and school families.

II. Prayers: Simply Begin and Begin Simply

This section gives simple, practical suggestions for beginning to pray together.

Included are these:

A. Treats as Prayer—Developing Community

B. Types of Prayer—Developing Faith

C. Teams for Prayer—Developing Support and Leadership

A. Treats as Prayer—Developing Community

"Whatever you eat, whatever you drink,
Whatever you do at all
Do it for the glory of God."

(1 Cor. 10:31)

The act of eating can be prayer. Eating in all the world religions is a holy and sacred action.

Social dynamics of a group play an important role in the formation of a community. Greeting and welcoming are actually ministries of hospitality within the Christian community.

Eating with one another is usually comfortable and relaxing because it is such a familiar, common part of our everyday life. Eating with one another is in itself a source and sign of friendship.

Jesus chose loaves and fishes on the special occasion when he teamed with his teachers on the hillside; he chose bread and wine when he invited them for a prayer banquet before he left.

1. Some Ideas for the Treats

a. Salad bar . . . Each faculty member brings an ingredient.
b. Soup bar . . . Provide a pot of soup; faculty members bring bread.
c. Potato . . . Provide baked potatoes; faculty members bring ingredients.
d. Hoagie sandwich . . . giant sandwich from which all take slices
e. Box lunch . . . Draw names and prepare a lunch.
f. Bring a lunch . . . Each one chooses a lunch.
g. Bring a dessert
h. Cookie exchange . . . Each faculty member brings a batch; each takes a cookie from another's batch to create a fine assortment to take home to share.
i. Take a teacher to lunch . . . a wonderful way to build community, share.

2. Prayer with Treats

The following are several examples of brief reflections which can help to move from social gatherings to reflection, from a time

to share food to a time for prayer.

a. Before eating, let us close our eyes and think about what we are about to eat, its size, shape, color, taste. Let us think about where it came from, the many processors and preparers. Now let us open our eyes and "feast." When we have finished eating, let us close our eyes and be aware that the processing of our body has begun. Let us be aware of the mystery, of our new strength and energy. Let us open our eyes and share our thanksgiving with one another.

b. What we are about to eat will let go of its life in order to become our lives. The food becomes us. We change food into our body and blood. Jesus changed food into his body and blood. When we eat his body and drink his blood, he changes us into himself. "I live, now not I, but Christ lives in me." (Gal. 2:20)
Sharing the same table is a sign of friendship, of love, of sharing the same life. To eat together is to receive one another.

c. All food is manna from God. All eating can be a communion with God, the giver. Our food is not blessed with hurried "grace." Grace does not make the food holy. It is but a recognition of the truth that the action one is about to perform is already holy.

Adapted from Rev. Edward J. Farrell, *Disciples and Other Strangers*, Dimension Books, Rockaway, New Jersey.

B. Types of Prayer—Developing Faith

Faculty members are often called to pray with the entire school community and their classes, but the prayer of the faculty gathered together on a regular basis for faculty meetings and mutuality provides for ongoing spiritual development. Begin simply, using a variety of prayers. This will eventually meet everyone's style, heighten attention, provide models, encourage prayer.

1. Familiar Prayers

Simply begin with a prayer from our common heritage, placing it in a new perspective, varying the manner of response, drawing new attention to a common expression of prayer.

a. Unfamiliarize the familiar prayers

Pray the "Our Father" as a leader reads slowly, phrase by phrase:

Our Father who art in heaven
(pause)
hallowed by your name,
(pause)
etc.

All pray in silence or individuals may share a thought, feeling, image, petition, thanksgiving, or comment after each line. Persons could write out their responses and then share them.

and/or

Pray the "Hail Mary":

Read: Luke 1:26-38

Respond: Pray the Hail Mary or sing "Hail Mary, Gentle Woman," (*Glory and Praise*, Vol. 1, p.27)

Read: Luke 1:39-45

Respond: as above

Read: Luke 1:46-55

Respond: as above

and/or

Pray the "Glory to the Father and to the Son and to the Holy Spirit": Hold hands as an outward sign of unity with the Trinity and as an expression of our unity with one another, offer to each other some sign of unity.

b. Personalize a creed

It is our profession of teaching that brings us together. And it is our profession of faith that bonds us together.

Let us join in solemnly proclaiming our common creed by standing, repeating each line and raising our right hands in the gesture of an oath.

c. Pray from the liturgy

The Eucharistic Prayers, especially the Prefaces from the daily liturgies which are found in the Sacramentary, can be used as prayer for the liturgical seasons, holy days, holidays, feast days and ordinary days.

2. Scripture Prayers

Scripture passages are prayers. These prayer passages were collected and used by the people of Israel in their worship, prayed by Jesus, by the writers of the New Testament, by the early Christians and can be prayed by school faculties.

Simply pass a Bible to each person and read for 5, 10 or 15 minutes. The Word itself empowers us. One of the following approaches may be helpful.

a. Read silently.

Begin at the same place (e.g., the gospel of Mark), share your insights,

or

Begin anywhere (a favorite part, open the book at random, etc.), share your insights with a partner or with two others,

or

Replace the sharing time with a personal prayer period.

b. Read aloud,

Each one reads several paragraphs in turn (e.g., an epistle).

or

Each one reads a passage that has been selected and written on a slip of paper. Choose a theme, which can be found in the index of the Bible.

Hope:
Isaiah 8:17 "For I will hope in the Lord who is hiding his face; yes, I will wait for him."
Acts 24: 15 "I will have the same hope in God as these men have that there is to be resurrection of the good and wicked alike."

c. Read the prayer of a person in the Bible.

One example follows; others may be found in 1 Samuel 1:1-10, John 17:1-26, Acts 4:24-30, etc.

THE PRAYER OF JUDITH
from the Book of Judith 9:5-7; 13-14; 16;1-3; 13-14

Judith petitions Yahweh for strength:

God, my God,
now hear this widow too;
for you have made the past,
and what is happening now, and what will follow.
What is what will be, you have planned;
what has been, you designed.
Your purposes stood forward;
For all your ways are prepared
and your judgements delivered with foreknowledge . . .
Please, please, God of my father,
God of the heritage of Israel,
Master of heaven and earth,
Creator of the waters,
King of your whole creation,
hear my prayer . . .
And demonstrate to every nation, every tribe,
that you are Yahweh, God almighty, all powerful,
and that the race of Israel
has you for sole protector.

Judith gives thanks to Yahweh for victory:

Praise my God with the tambourine,
sing to the Lord with the cymbal,
let psalm and canticle mingle for him,
extol his hame, invoke it!
For the Lord is a God who shatters war;
he has pitched his camp in the middle of his people
to deliver me from the hands of my enemies . . .
I will sing a new song to my God.
Lord, you are great, you are glorious,
wonderfully strong, unconquerable.
May your whole creation serve you!
For you spoke and things came into being,
You sent your breath and they were put together,
and no one can resist your voice.

Write your personal prayer of petition; write your personal prayer of thanksgiving. Write a group prayer of petition; write a group prayer of thanksgiving.

3. Paraphrased Prayers

Often a paraphrase of scripture alerts the listening pray-er with the thrill of recognition. One example follows.

a. The New Genesis

THE NEW GENESIS

And God saw that all nations of the Earth, black and white, poor and rich, from North and South. from East and West, and of all creeds were sending their emissaries to a tall glass house on the shores of the River of the Rising Sun, on the island of Manhattan, to study together, to think together and to care together for the world and all its people.

And God said: that is good.
And it was the first day of the New Age of the Earth.

And God saw that soldiers of peace were separating the combatants of quarrelling nations, that differences were being resolved by negotiations and reason instead of arms, and that the leaders of nations were seeing each other, talking to each other and joining their hearts, minds, souls and strength for the benefit of all humanity.

And God said: that is good.
And it was second day of the Planet of Peace.

And God saw that humans were loving the whole Creation, the stars and the sun, the day and the night, the air and the oceans, the earth and the waters, the fishes and the fowl, the flowers and the herbs, and all their human brethren and sisters.

And God said: that is good.
And it was the third day of the Happy Planet.

And God saw that humans were suppressing hunger, disease, ignorance and suffering all over the globe, providing each human person with decent, conscious and happy life, and reducing the greed, the power and the wealth of the few.

And God said: that is good.
And it was the fourth day of the Planet of Justice.

And God saw that humans were living in harmony with their planet and in peace with one another, wisely managing their resources, avoiding waste, curbing excesses, replacing hatred with love, greed with contentment, arrogance with humility, division with cooperation, and mistrust with understanding.

And God said: that is good.
And it was the fifth day of the Golden Planet.

And God saw that people were destroying their arms, bombs, missiles, warships and warplanes, dismantling their bases and disbanding their armies, keeping only policemen of peace to protect the good from the bad and the normal from the mad.

And God said: that is good.
And it was the sixth day of the Planet of Reason.

And God saw humans restore God and the human person as the Alpha and Omega, reducing institutions, beliefs, politics, governments and all human entities to mere servants of God and the people. And God saw them adopt as their supreme law: "You shall love the Lord your God with all your heart, all your soul, all your mind and all your strength. You shall love your neighbor as yourself. There is no greater commandment than these."

And God said: that is good.
And it was the seventh day of the Planet of God.

—Robert Muller

Reprinted with permission of the author, Robert Muller, Assistant Secretary-General of the United Nations, from *New Genesis, Shaping a Global Spirituality*, Doubleday Image Books, New York, 1984.

b. Scripture

The pray-er can in turn use the structure of scripture to formulate personal prayer. Partcipants may choose any familiar portion of scripture and merely write it in their own words to describe their own situations. Two examples of rewritten Scripture passages follow.

The Lord is my shepherd; I shall not want . . .
The Lord is my teacher; I have all I need . . .

(Psalm 23)

c. There Is a Time

Reader: There's a season for everything under the sun,
All: a time to do and a time to be done,
Reader: a time to laugh
All: and a time to cry,
Reader: a time to live
All: and a time to die.

Side A
1. A time for dying and a time for rebirth.
2. A time for the spirit and a time for earth.
1. A time for laughter, a time for tears.
2. A time for courage and a time for fear.
1. A time to cling and a time to release.
2. A time for war and a time for peace.
1. A time to talk and a time to be still.
2. A time to care and time to kill.
1. A time alone. A time for romance.
2. A time to mourn. A time to dance.
1. A time to keep. A time to lose.
2. A time to be told. A time to choose.

Side B
1. A time to tear down. A time to rebuild.
2. A time to be empty. A time to be filled.
1. A time to welcome and to send away.
2. A time to complain and a time to pray.
1. A time to share and a time to save.
2. A time to break rules. A time to behave.
1. A time to free and a time to bind.
2. A time to search and a time to find.
1. A time to plant and a time to uproot.
2. A time to be barren. A time to bear fruit.

Side A
1. A time of plenty
2. A time of need

1. A time to follow.
2. A time to lead.
1. A time to give.
2. A time to take.
1. A time to bend.
2. A time to break.
1. A time to hurt.
2. A time to heal.

Side B

1. A time for secret
2. A time to reveal
1. A time to let go.
2. A time to hold.
1. A time to be young.
2. A time to grow old.
1. A time to rip open.
2. A time to mend.
1. A time to begin
2. A time to end.

Reader: There is a season for everything under the sun.
All: A time to do and a time to be done.
Reader: A time to laugh
All: and a time to cry,
Reader: A time to live
All: and a time to die.

After the prayers have been rephrased, some participants may wish to read them aloud for group prayer. In addition, someone may collect the rewritten prayers to read on appropriate occasions or perhaps to publish in the school paper.

4. Literary Prayers

Literature can stir the initial movement to prayer. Some examples follow.

a. I believe

> "I believe that the reason of life is for each of us simply to grow in love . . . I believe that this growth in love will contribute more than any other force to establish the Kingdom of God on earth . . , to replace a social life in which division, falsehood and violence are all powerful, with a new order in which humanity, truth and love will reign.
>
> I believe that the will of God has never been more clearly, more freely expressed than in the teaching of Jesus. I believe that this teaching will give welfare to all humanity, save people from destruction, and give this world the greatest happiness."
>
> —*Leo Tolstoy*

After reflection, the group may conclude by praying together the school's mission statement, the school's "I Believe."

b. God's grandeur

The world is charged with the grandeur of God.
It will flame out, like shining from shook foil.
It gathers to a greatness, like the ooze of oil.
Crushed. Why do men now not reck his rod?
Generations have trod, have trod, have trod;
And all is seared with trade; bleared, smeared with toil;
And wears man's smudge and shares man's smell; the soil
Is bare now, nor can foot feel, being shod.

And for all this nature is never spent:
There lives the dearest freshness deep down things;
And through the last lights off the black West went
Oh, morning, at the brown brink eastward, springs—
Because the Holy Ghost over the bent
World broods with warm breast and with ah! bright wings.

—Gerald Manley Hopkins

Questions for reflection:

1. How are the two opposite truths of this poem made manifest in my life? How do you feel "trod" at this time of the year? "bleared, smeared with toil?"
2. Do we feel "shod" and unable to feel?
3. Yet do we know deep down, all is never spent?
4. Can we see God's grandeur made manifest in this dynamic?
5. What is "the dearest freshness deep down things"?
6. Can we bring to the surface of consciousness our longing for the Spirit, for new life, for warmth, for brightness, for the insight to see all these things?

The session could conclude by praying for the gifts of the Spirit.

c. For pondering

Ponder lines such as these in your heart, and share lines you know to ponder.

He who desires to see the living God face to face should not seek Him in the empty firmament of his mind, but in Human Love.

—Albert Schweitzer

Great ideas, it has been said,
come into the world
as gently as doves.
Perhaps then,
if we listen attentively,
we shall hear amid the uproar
of empires and nations
a faint flutter of wings,
a gentle stirring of life and hope.

—Albert Camus

Sometimes our light goes out but is blown into flame by another human being. Each of us owes deepest thanks to those who have rekindled this light.

—*Dostoevsky*

Anthony de Mello, S.J., offers similar "one liners" for pondering in "Seedlings," the final chapter of *Wellsprings*, Doubleday, Garden City, New York, 1985.

5. People Prayers

A faith that focuses on the Incarnation can look as much to flesh as to the spirit for the initiation of reflection and prayer. Several examples follow which focus on the individual, the faith community, the staff.

a. Prayer of the person

All stand and mill around the room. Stop to look at, to be with one person for each sentence of this reading.

LOOK AROUND YOU

The person next to you is the greatest miracle and the greatest mystery at this moment, a testament of the Word made flesh, of God's coming continually into the world, into our midst.

(pause . . . move to the next person)

The person next to you is an inexhaustible reservoir of possibility, with potentialities that have been only partially touched off.

The person next to you is a unique universe of experience, seething with necessity and possibility, dread and desire, smiles and frowns, laughter and tears, fears and hopes, all struggling for expression.

The person next to you is surging to become something in particular, to arrive at some destination, to have a story and a song, to be known to know.

The person next to you believes in something, something precious, stands for something, lives for something, labors for something, waits for something, runs for something, runs towards something.

The person next to you has problems and fears, wonders how he or she is doing, and often doesn't feel very good about it, is often undecided and disorganized, and painfully close to chaos; but endowed with a great toughness in the face of adversity, able to survive the most unbelievable difficulties and persecutions.

The person next to you is a whole colony of persons, persons met all during a lifetime, really a community, in which still lives a father and mother, a friend and enemy.

The person next to you can do some things better than anyone else in the whole world. There is something this one life on earth means and cares for, but does that person dare speak of it to you?

The person next to you can live with you, not just along side, can live not only for himself, but also for you; that person can confront, encounter, understand you, if that is what you want and in turn is to be understood too.

The person next to you can never fully be understood, is more than any description or explanation. That person can never be fully controlled, not should be.

That person next to you is a MYSTERY, as the WORD MADE FLESH is CHRIST and the WORD was made flesh and dwelt among us. So,

look around you for CHRIST is here.

—*Author Unknown*

b. People of faith

Right side: Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the people of old received divine approval.

Left side: By faith we understand that the world was created by the word of God. What is seen was made out of things which do not appear.

Right side: By faith Abel offered to God a more acceptable sacrifice than Cain. Through this he received approval as righteous, with God bearing witness by accepting his gifts. He died, but through his faith he is still speaking.

Left side: And without faith it is impossible to please him. For whoever would draw near to God must believe that God exists and rewards those who seek him.

Right side: By faith Abraham obeyed when he was called to go out to a place which he was to receive as an inheritance; and he went out, not knowing where he was to go.

Left side: By faith Sarah herself received power to conceive, even when she was past the age, since she considered her God faithful who had promised.

Right side: Therefore from one man were born descendants as many as the stars of heaven and as the innumerable grains of sand by the seashore.

Left side: These all died in faith, not having received what was promised, but having seen it and greeted it from afar, and having acknowledge that they were strangers and exiles on the earth. For people who speak thus make it clear that they are seeking a homeland.

Right side: If they had been thinking of that land from which they had gone out, they would have had opportunity to return. But as it is, they desire a better country, that, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city.

(Heb. 11:1-4, 6, 8, 11-16)

Reflections on modern peoples of faith in our world . . . in our school. Share reflections.

Song: "City of God" from *Glory and Praise* vol. 3, p. 30, verses 3 and 4.

c. The prayer of the meeting

Coming together is an important function in the life of the modern servant of God. Such a coming together should not only being with a prayer, it should in fact be a prayer. To develop this notion, the meeting could begin with the following.

> A meeting is a coming together and is therefore a communion. Every meeting has its business, but it should not cloud the communal sense of servants gathering in and for the Lord. A meeting is a gathering of hearts, spirits, and dreams and consequently demands great respect and reverence for these sacred realities. If our meetings are

to be meetings of hearts centered in God, we will need to be aware of the presence of the Divine Mystery. In this awareness, every meeting can become a lesson in humility, charity, and the mystery of how God is working in the midst of our lives.

Meetings, like meals, can often begin with a prayer but continue without prayerfulness. The sense of worship can easily become lost in the activity of the event. As we deal with the practical aspects of the agenda of our meeting, let us remain awake to the presence of the Lord of Light at the heart of our gathering. To sustain this mindfulness, let us burn this candle as a sacramental reminder that our meeting is more than a necessary business function—the candle is a reminder that our time here can become prayer and worship.

(A candle is lighted.)

Radiant Lord,
may this candle which we now light
be a sacrament of Your Presence
here among us at this meeting.

As the light streams forth from this candle,
may your Divine Wisdom flow
into every detail of our meeting.

By the light of your Divine Presence,
may we truly see you, our God,
in one another,
in all the issues that we face,
and even in the midst of our differences of opinion.

In your Holy Will,
may all things work together for good,
may all that we shall discuss be blessed
and hasten the building up of your Kingdom.

END OF MEETING

Lord, the work of this session is now complete.
As we prepare to extinguish this candle,
may its light live on in each of us.
May our hearts be inflamed with Your Love.

May the light which we take into our hearts
remove anything of word or thought
that may be a source of concern
in the course of this meeting.

Through our mutual sacrifice and prayer,
may your Divine Light shine even brighter
within us
and within our school.

May Your blessing grant to each of us
a safe return to our homes and personal lives:
in the name of the Father, Son, and Holy Spirit.
Amen.

(The candle is extinguished.)

Reprinted with permission from Edward M. Hays, *Prayers for the Servants of God*, Shantivanam House of Prayer, Forest of Peace Books, Easton, Kansas, 1980.

6. Silent Prayers

When we are comfortable with each other, we can share the silence. Some ideas follow.

a. Being present

Have the group pray in silence for five minutes, just being present to God in their own way. Share the prayer experience if you wish.

b. Sharing light

Sit in a circle of friendship. Pass a lighted vigil light to each person who, in turn, holds it awhile, prays silently, and passes it on.

c. Passing the Word

Pass the Holy Bible to each person in the group who holds it reverently, or opens it a random for a word from the Lord, kisses it before passing it on. Incense could be used.

d. Exchanging peace

Exchange a sign of peace with each one without words. Shake hands, embrace, clasp both hands, etc.

e. Praying for each other

Pray for each one by imposing hands on the head or shoulder of each person while offering a silent prayer.

7. Song Prayers

It is good to remember that singing is praying and "praying twice."

a. Sing a prayer:

Sing just a refrain . . . pause, repeat (without copies).
or
Sing all the verses of a song.
or
Sing several songs with periods of silence between them.

b. Play a prayer:

Use music with or without words
Respond to the words and music as a group or individually with arms extended, hands folded, hands open, etc. Vary the gestures or sustain them.

c. Say a song:

Many beautiful song prayers exist which we do not know how to sing. Use the words as prayer, alternating sides or praying together.

(*Glory and Praise*, vol. 1, has many songs based on Scripture).

8. Movement Prayers

The body, mind, and spirit can help to unite the creature with creation and creator. The following prayers illustrate "devotion in motion."

a. Indian Prayer

(the Prayer of Six Directions: North, South, East, West, Earth, Heaven)

The first direction is to the north. You face the north, your feet are north, your hands are north so you have a sense of walking the road.

> Great Spirit of Love—come to me with the power of the north—make me courageous when the cold winds of fall fall upon me. Give me strength and endurance for everything that is harsh, everything that hurts, everything that makes me squint. Let me move through life ready to take what comes from the north. (north—what's tough in life)

Now move to the east.

> Spirit who comes out of the east—come to me with the power of the rising sun—let there be light in my word—let there be light on the path that I walk. Let me remember always that you give the gift of a new day, and never let me be burdened with sorrow by not starting over. (east—new beginnings in life)

Now move to the south.

> Great Spirit of Creation—send me the warm and soothing winds from the south. Comfort me and caress me when I am tired and cold. Unfold me like your gentle breezes unfold the leaves on the trees. As you give to all the earth your warm moving wind, give to me so that I may grow close to you in warmth. (south—what's warm and comfortable)

Now turn west.

> Great life-giving Spirit I face the west—the direct of sundown. Let me remember every day that the moment will come when my sun will go down. Never let me forget that I must fade into you. Give me beautiful color—give me a great sky for setting, so that when it is time to meet you I can come with glory.
>
> (west—you face death)

Face north again and bend down and touch the ground.

> Giver of all life I pray to you from the earth. Help me to remember as I touch the earth that I need to be thankful for the earth—and never to walk hurtfully on the world. Bless me with eyes to love what comes from Mother Earth and teach me how to love your gifts.

Face upwards with hands and arms raised.

Great Spirit of the Heavens lift me up to you that my heart may worship You and come to you in glory. Hold in my memory that you are my Creator, greater than I and eager for my good life. Let everything that is in the world lift my mind and life to you so that we may come to you always in truth and in heart. Amen.

b. Ancient Japanese Prayer

(All stand in a circle with arms extended, hands touching.)

In our hearts let there be generosity as large as the sea
which accepts both clean and unclean waters.

So may we accept and cherish all as persons
before God.

Let our hearts be as merciful as nature which loves
the smallest tree or blade of grass,
and as open to all people as nature to the heavens.

Let our minds be strong with sincerity that
can pierce the iron and stone,
so that we may be wise in our decisions.

Let us work always for the good of humanity in all its
complex forms and expressions
and be not closed to any human.

Let us make ourselves, above all, person
whom nature is please to let live.

c. Father We Adore You

Sing (or say) and move to the following:

Father, we adore you (both arms, raised up high)
Lay our lives before you
How we love you.

Jesus, we adore you (both arms straight out, palms up)
Lay our lives before you
How we love you.

Spirit we adore you (join hands with people on both sides)
Lay our lives before you
How we love you.

—Words and music by Terrye Coelko

9. Dialogue Prayers

Prayer has often been defined as "conversation with God." Conversation, as distinct from monologue, is a dialogue between two persons. When we sit in prayer, it is often easier to do all the talking or all the asking than it is to listen. Writing itself is a mode of praying, and it helps us to focus and to remember the presence of the Other. Both Old and New Testaments are filled with dialogues between God

and persons. Several examples follow.

a. Prayer in the Old Testament

The world of Yahweh was addressed to Jeremiah
Before I formed you in the womb I knew you;
Before you came to birth I anointed you;
I have appointed you as prophet.

Jeremiah said:
Ah, Lord Yahweh, I do not know how to speak;
I am a Child!

But Yahweh replied:
Do not say, I am a child.
Go now to those whom I send you and
say whatever I command you.
Do not be afraid for I am with you to protect you—
It is Yahweh who speaks.
(Jeremiah 1)

Yahweh says further:
Listen to my voice, then I will be your God
and you shall be my people.
Follow right to the end the way
that I mark out for you, and
you will prosper.

Jeremiah prayed:
Well you know, Yahweh, the course of man
is not in his control,
nor is it in man's power as he goes his way
to guide his own steps.
Correct us, Yahweh, gently,
not in your anger or you will reduce us to nothing.

Woe is me, my mother, for you have borne me
to be a person of strife and dissension
Truthfully, Yahweh, have I not done my best to serve you?
You know I have!

When your words came I devoured them:
your word was my delight
and the joy of my heart.

To which Yahweh replied:
If you come back,
I will take you back into my service;
and if you utter noble, not despicable, thoughts,
you shall be as my own mouth.
Obstacles will war against you
but they will not overcome you,
because I am with you
to save you and deliver you.
(Jeremiah 15)

It is Yahweh who speaks:
I know the plans I have in mind for you
plans for peace, not disaster,
reserving a future full of hope for you.
Then when you call to me, and come to plead with me,
I will listen to you.

When you seek me you shall find me,
when you seek me with your whole heart,
I will let you find me.
I will restore you to health and heal your wounds.
You shall be as once you were
fixed firm in my presence.
Come freely into my presence and come close to me.
And you shall be my people and I will be your God.

I have loved you with an everlasting love,
so constant am I in my affection for you.

(Jeremiah 29)

Reflection and/or small group sharing:
1. How does Jeremiah respond to God?
or
2. How does God respond to Jeremiah?
or
3. How do I respond to God?
How does God respond to me? In my past? In my present? In my future?

b. Jesus and companions in the New Testament

Read: Luke 24:13-35
Write: On my walk with Jesus I said . . .
Write: Jesus said . . .

The group draws numbers for a partner with whom to walk and share.

How did you feel walking with Jesus?
What did you say?
What did he say?
Was there anything new or different you discovered?
What do you want to do now?

The leader may invite the group to spontaneous shared prayer to Jesus and/or may play a tape such as "Are Not Our Heart" from *Glory and Praise,* Vol. 1, p. 7.

Reprinted with permission from Sister Judith Best, SSND, *Journey in Faith,* Diocese of Jefferson City, Missouri.

c. Dialogue of the saints

Saints, too, used this type of prayer. The following is an excert from the dialogues between God and St. Catherine of Siena.

God: "My dearest daughter, as I have told you so often, I want to be merciful to the world and provide for my reasoning creatures' every need . . . I always provide, and I want you to know that what I have given humankind is supreme providence. It was with providence that I created you, and when I contemplated my creatures in myself I fell in love with the beauty of my creation. It pleased me to create you in my image and likeness with great providence. I provided you with the gift of memory that you might hold fast my benefits and be made a sharer in my own power."

Catherine: "O eternal Father! And you have need of your creature? It seems so to me, for you act as if you could not live without her, in spite of the fact that you are life itself, and everything has life from you, and nothing can have life without you . . . You clothed yourself in our humanity and nearer than that, you could not have come."

From *Catherine of Siena, The Dialogue,* translation by Suzanne Noffke, O.P., Paulist Press, Mahwah, New Jersey, 1980.

Suggestions:

Write a "love letter" to one of the Persons of God. Choose a different member of the Trinity each time so as to become better acquainted with the ones prayed to less often. Write out the facts and especially your feelings over the last twenty-four hours or your teaching day. Then listen and write as God talks with you. To build your own faith and increase that of others, share both letters (to and from) or one letter or a portion of one.

10. Blessing Prayers

Blessings are prayers for the well-being and holiness of another. Blessings can be offered on any occasion, all occasions, or on no occasion at all.

Let us bless not only our daily food, but our daily co-workers. What would a day be like if we went forth to our ministry with the blessing of God upon us through the prayers of another member of the staff? Perhaps we would *be* a blessing!

a. A blessing prayer

Accompany the blessing prayer with an appropriate action; e.g., extend your right arm in a gesture of blessing, or draw the Sign of the Cross on the forehead, lips, and heart.

May the Creator of heaven and earth
fill your mind with the
light of eternal wisdom.

May the Son, Jesus,
anoint your lips with the
truth of his word.

May the Spirit, the Giver of Gifts,
bless your heart with
his love and his peace.

Amen.

b. A series of blessings

May the God of simplicity be with you, opening you to a clear vision of what is real and true, leading you deeply into the mystery of childhood; and may your dealings with others be marked by the honesty which is simplicity; may the blessing of simplicity be on you.

May the God of patience be with you, waiting for you with outstretched arms, letting you find out for yourself, and may His patience with all the young who fall from small heights and the old who fall from greater heights be your patience; may the blessing of patience be on you.

May the God of peace be with you, stilling the heart that hammers with fear or doubt or confusion; and may your peace, the warm mantle of your peace, cover those who are troubled or anxious; may the blessing of peace be on you.

May the God of joy be with you, thrilling you with divine nearness, filling your throat to ringing, singing exultation; may the blessing of joy be on you.

May the Triune God be within you, drawing you ever nearer, speaking to you of unity, true community where distinction of persons is also oneness in being; may the blessing of community arise from within us, radiate around us, and remain forever.

c. Benediction

Sisters and brothers, rise for the benediction,
Grasp the hands of the persons on either side of you.

Go forth in the name of the living, caring God
Who by nature is female and male.

Go forth to hear the wisdom in the stories
of our foremothers and forefathers.

Go forth to confront all that enslaves
the spirits of children, women, and men

and,
Go forth rejoicing that we have each other
for the renewal of our spirits.
Amen.

—Phyllis Tyler Wayman

From *Images*, St. Mary's College Press, Winona, Minnesota.

C. Teams for Prayer—Developing Support and Leadership

Our commitment to build centers of Christian formation for ourselves as well as those we serve is essential to the role of the Catholic educator. For that reason, the hiring interview, teacher con-

tract, and annual evaluation may appropriately focus on participation and leadership in the prayer life of the school community.

Jesus the master teacher, the principal leader, always sent out his teachers in teams of two or more. It was a sign of wisdom because a team provides a witness to community, emotional support, instant feedback, and in-service training for leadership.

1. Teaming with the Principal

The teacher who has never been a prayer leader can become a part of a team. The principal may wish to invite a teacher to help plan weekly prayer or other faith activities. This principal-teacher teaming is a positive middle course between the two common routes wherein either the principal always handles the planning or the leadership is simply rotated among individual teachers. Principal-teacher teaming not only provides a transition to teacher leadership, but can provide a forum for some informal sharing of faith.

2. Teams to Share Leadership

Pairs of teachers can be teamed to lead with the principal, to assume leadership, or simply to share faith activities. Some patterns for teaming are these:

pick a partner
draw a number
same birthday by months
same shoe size by number
same favorite color
same age by decades

Whatever its composition, the team plans for *faith* by providing prayer, and the team plans for *community* by providing treats.

III. Programs: Provide for the year

The best recommendation for faculty growth in prayer is to give the process time and care. Time should be prime time, school time. Care should be equal in attention to that of professional growth. If faculty meetings are an hour in length, could 50% of it be for spiritual development? If in-service session last all day, might 50% be for prayer experiences? If we have six to nine professional days a year, could two days be for retreat—one each semester or one overnight?

After a simple beginning of prayer together, it may be helpful to plan continuing experiences. The following suggestions are included:

A. Renewal—Offering Periodic Opportunities

B. Ritual—Offering Worship Experiences

C. Retreat—Offering Prayerful Days

A. Renewal—Offering Periodic Opportunities

After a simple beginning of praying together, it may be helpful to plan continuing experiences. The following suggestions are arranged from August through May; if necessary, they could be rearranged to suit local needs from September through June.

1. Monthly Pieces

August: Prayer Service of Commissioning

Principal: Let us focus on Jesus who was anointed by the Spirit as he began his mission of building a faith community.

Teacher: The first reading is from the Gospel of Luke. (Luke 4:14-19)

Response: Like Jesus we, too, are filled with the Spirit of God:

Song: Come Holy Ghost, Creator blest,
And in our hearts take up thy rest,
Come with thy grace and heav'nly aid,
To fill the hearts which thou hast made.

O comfort blest, to thee we cry
Thou heav'nly gift of God most high
Thou fount of life, and fire of love,
And sweet anointing from above.

Praise be to thee, Father and Son
And Holy Spirit, three in one,
And may the son on us bestow
the gifts that from the Spirit flow.

Principal: Let Jesus minister to you now as we listen to the words he addresses to his first followers and to us.

Teacher: The second reading is from the Gospel of Matthew (Matt. 11:25-30).

Response: Petitions for one another . . .

Principal: Having heard the call of Jesus, I ask you to respond "I will" to each of the following statements.

Please stand.

Principal: You have accepted a ministry of service. Will you seek to unite yourself more closely with the Lord Jesus so as to make him the center of your life and teaching?

All: I will.

Principal: The Lord has gifted us with faith. Will you by your actions witness to the truth of his message?

All: I will.

Principal: Will you accept the call to share your faith with one another?

All: Will you accept the support of this Catholic community here that empowers you to undertake the building of a faith community?

All: I will.

Principal: May you be strengthened to carry out the responsibilities to which the Lord Jesus has led you?

All: Amen.

Optional:
Bishop or priest could formally bless each one.
or
Principal could bless each one with a prayer: "May you grow in faith."
or
Principal could present each one with a Bible. (The American Bible Society has the *Good News Bible* for a small donation.) A poster, candle or plant also would be appropriate articles to give teachers to enhance the prayer corner in the classroom.

September: Minister to Oneself and One Another

Who ministers to the ministers? The word "ministry" which means "to serve" (to care for one another) has religious connotations which add to the dimension of serving and caring by "leading others to the Lord." Teachers can be ministered unto by 1) leading themselves as their own best ministers, 2) receiving the leading of other teachers, 3) allowing the Lord to lead them to himself.

Opening Prayer

Let us relax and reflect on a poem by the French poet Charles Peguy, entitled "The Heart of the Matter."

The Lord God said:

I myself will dream a dream within you—
  Good dreams come from you know . . .
My dreams seem impossible,
  Not too practical,
  Not for the cautious man or woman—
  A little risky sometimes,
  A trifle brash perhaps . . .
Some of my friends prefer
  To rest more comfortably,
    In sounder sleep
      With visionless eyes—
But, from these who share my dreams
  I ask a little patience,
    A little humor,
      some small courage,
        and a listening heart—
I will do the rest . . .

Then they will risk,
  And wonder at their daring . . .
Run—and marvel at their speed . . .
Build—and stand in awe at the beauty of their building

You will meet me often as you work—
  In your companions, who share your risks . . .
  In your friends, who believe in you enough
    to lend their own dreams
                their own hands
                their own hearts
                to your building . . .

In the people who will find your doorway,
  Stay a while,
    And walk away knowing they, too, can find a dream.

There will be sun-filled days,
  And sometimes it will rain—
A little variety!
  Both come from me.

So come now—
  Be content.
It is my dream you dream . . .
  my house you build . . .
  my caring you witness . . .
my love you share.

And this is the heart of the matter.

—*Charles Peguy*

Activity:

a. Think back over all your years as a student. Who was your favorite teacher? What did you like best about him or her? Share your reflection with the person on one side of you.

b. Think back to the reason for your becoming a teacher. Share your reflection with the person on the other side of you.

c. What did you choose Catholic education? Why did you feel called to this school?
Share your reflection with a small group seated near you.

d. Share one part of your reflection with the total faculty.

3. Minister to yourself by reflecting on how the Lord has cared for you through the years and has prepared the way.

4. *Song:* "Here I Am, Lord" *Glory and Praise,* vol. 3, p. 52 (refrain).
Reading: 1 Samuel 3:1-12
Reflection: On the line: "Speak, Lord, your servant is listening."
Song: "Here I am Lord" (refrain)

October: Personality Types and Prayer

This "monthly piece" can be used for a retreat day or treated in steps.

The phrase "grace builds on nature" seems to suggest that one plan would be to discover our personality types and then match our prayer types. Knowing our personality or temperament helps us better understand ourselves and our behavior. Sharing our types with others helps us to accept ourselves as others accept us. It also helps us to respect the behavior of others because it flows from their preferences.

The more awareness a person has about his or her own temperament, the more growth can occur. Each of us should begin with a prayer type compatible with our personality and then try other methods so as to enjoy and profit more fully from the riches of the inner life. The resources section in the back of this book includes two publications that treat prayer and personality (Michael and Norrisey as well as Hutchinson).

1. Distribute the Keirsey Temperament Sorter
2. Self-score it
3. Read the descriptive words sheet
4. Enjoy sharing similarities and differences
5. Introduce "Prayer and Personality"
6. Share a prayer experience; some are provided

The Keirsey Temperament Sorter

Circle one response:

1. At a party do you
a. interact with many, include strangers
b. interact with few, known to you

2. Are you more
a. realistic than speculative
b. speculative than realistic

3. Is it worse to
a. have your "head in the clouds"
b. be "in a rut"

4. Are you more impresed by
a. principles
b. emotions

5. Are you more drawn toward the
a. convincing
b. touching

6. Do you prefer to work
a. to deadlines
b. just "whenever"

7. Do you tend to choose
a. rather carefully
b. somewhat impulsively

8. At parties do you
a. stay late, with increasing energy
b. leave early, with decreased energy

9. Are you more attracted to
a. sensible people
b. imaginative people

10. Are you more interested in
a. what is actual
b. what is possible

11. In judging others are you more swayed by
a. laws than circumstances
b. circumstances than laws

12. In approaching others are you inclined to be
a. objective
b. personal

13. Are you more
a. punctual
b. leisurely

14. Does it bother you more having things
a. incomplete
b. completed

15. In your social groups do you
a. keep in touch with others
b. get behind in the news

16. In doing ordinary things are you more likely to
a. do it in the usual way
b. do it your own way

17. Writers should
a. "say what they mean and mean what they say"
b. express things more by use of analogy

18. Which appeals to you more
a. consistency of thought
b. harmonious human relationships

19. Are you more comfortable in making
a. logical judgements
b. value judgements

20. Do you want things
a. settled and decided
b. unsettled and undecided

21. Would you say you are more
a. serious and determined
b. easy-going

22. In phoning do you
a. rarely question that it will all be said
b. rehearse what you'll say

23. Facts
a. speak for themselves
b. illustrate principles

24. Are visionaries
a. somewhat annoying
b. rather fascinating

25. Are you more often
a. a cool-headed person
b. a warm-hearted person

26. Is it worse to be
a. unjust
b. merciless

27. Should one usually let events occur
a. by careful selection and choice
b. randomly and by chance

28. Do you feel better about
a. having purchased
b. having the option to buy

29. In company do you
a. Initiate conversation
b. wait to be approached

30. Common sense is
a. rarely questionable
b. frequently questionable

31. Children often do not
a. make themselves useful enough
b. exercise their fantasy enough

32. In making decisions do you feel more comfortable with
a. standards
b. feelings

33. Are you more
a. firm than gentle
b. gentle than firm

34. Which is more admirable?
a. the ability to organize and be methodical
b. the ability to adapt and make do

35. Do you put more value on the
a. definite
b. open-ended

36. Does new and non-routine interaction
a. stimulate and energize you
b. tax your reserves

37. Are you more frequently
a. a practical sort of person
b. a fanciful sort of person

38. Are you more likely to
a. see how others are useful
b. see how others see

39. Which is more satisfying?
a. to discuss an issue thoroughly
b. to arrive at an agreement on an issue

40. Which rules you more?
a. your head
b. your heart

41. Are you more comfortable with work that is
a. contracted
b. done on a casual basis

42. Do you tend to look for
a. the orderly
b. whatever turns up

43. Do you prefer
a. many friends with brief contact
b. a few friends with more lengthy contact

44. Do you go more by
a. facts
b. principles

45. Are you more interested in
a. production and distribution
b. design and research

46. Which is more of a compliment?
a. There is a very logical person.
b. There is a very sentimental person.

47. Do you value in yourself more that you are
a. unwavering
b. devoted

48. Do you often prefer the
a. final and unalterable statement
b. tentative and preliminary statement

49. Are you more comfortable
a. after a decision
b. before a decision

50. Do you
a. speak easily and at length with strangers
b. find little to say to strangers

51. Are you more likely to trust
a. your experience
b. your hunch

52. Do you feel
a. more practical than ingenious
b. more ingenious than practical

53. Which person is more to be complimented: one of
a. clear reason
b. strong feeling

54. Are you inclined more to be
a. fair-minded
b. sympathetic

55. Is it preferable mostly to
a. make sure things are arranged
b. just let things happen

56. In relationships should most things
a. be renegotiable
b. be random and circumstantial

57. When the phone rings do you
a. hasten to get to it first
b. hope someone else will answer

58. Do you prize more in yourself
a. a strong sense of reality
b. a vivid imagination

59. Are you drawn more to
a. fundamentals
b. overtones

60. Which seems the greater error?
a. to be too passionate
b. to be too objective

61. Do you see yourself basically
a. hard-headed
b. soft-headed

62. Which situation appeals to you more?
a. the structured and unscheduled
b. the unstructured and unscheduled

63. Are you a person that is more
a. routine than whimsical
b. whimsical than routine

64. Are you more inclined to be
a. easy to approach
b. somewhat reserved

65. In writings do you prefer
a. the more literal
b. the more figurative

66. Is it harder for you to
a. identify with others
b. utilize others

67. Which do you wish more for yourself?
a. clarity of reason
b. strength of compassion

68. Which is the greater fault?
a. being indiscriminate
b. being critical

69. Do you prefer the
a. planned event
b. unplanned event

70. Do you tend to be more
a. deliberate than spontaneous
b. spontaneous than deliberate

Self-Scoring the Keirsey Temperament Sorter

Name _____

Make a check (✓) for your answers in each column:

	A	B		A	B		A	B		A	B		A	B		A	B		A	B
1			2			3			4			5			6			7		
8			9			10			11			12			13			14		
15			16			17			18			19			20			21		
22			23			24			25			26			27			28		
29			30			31			32			33			34			35		
36			37			38			39			40			41			42		
43			44			45			46			47			48			49		
50			51			52			53			54			55			56		
57			58			59			60			61			62			63		
64			65			66			67			68			69			70		
Add the checks in each column.						+						+						+		
Grand totals from above:																				
	E	I					S	N					T	F					J	P

Circle the larger number in each pair, and consult the next two pages for descriptive phrases of your dominant temperament styles.

From *Please Understand Me, an Essay on Temperament Styles* by David Keirsey & Marilyn Bates, Prometheus Nemesis Books, Del Mar, California, 1978.
Permission is granted by the author to reprint for local groups of teachers.

Descriptive Words

E = *Extroversion*	**I** = *Introversion*
Sociability	Territoriality (space)
Interaction	Concentration
External	Internal
Breadth	Depth
Extensive	Intensive
Multiplicity of relationships	Limited relationships
Expenditure of energies	Conservation of energies
Interest in external event	Interest in internal reaction
Enthusiam	Inner resources
Diplomacy	Creative
Optimism	Reflective
	Sensitive

S = *Sensing*	**N** = *Intuition*
Organized	Hunches
Realistic	Future
Actual	Speculative
Down-to-earth	Inspiration
Utility	Possible
Factual	Head-in-the-clouds
Practicality	Fantasy
Sensible	Fiction
Careful	Ingenuity
Accurate	Imaginative
Thorough	Intuitive
Details	Vision
Rules	Delegates
Step by step	Independent
	Big picture

T = *Thinking*	**F** = *Feeling*
Objective	Subjective
Principles	Values
Criterion	Low key
Firmness	Persuasion
Justice	Harmony
Categories	Appreciate
Critique	Sympathy
Analysis	Devotion
Allocation	Unselfish
Control	Non-intimidating
Results	Intimacy
Action	
Confident	

J = *Judging*	P = *Perceiving*
Settled	Pending
Decided	Gather more data
Fixed	Flexible
Run one's life	Adapt as you go
Closure	Open ended
Decisive	Leisurely
Urgency	What deadline?
Deadline!	Timing
Rushed	Harmony
Judgments	Cooperation
Routine	Forgiving
	Slow to anger
	Variety

Prayer and Personality

Just as we most naturally and comfortably prefer to function in terms of one personality type or temperament rather than another, so too, we are usually drawn to one prayer type.

Our *two* basic *attitudes* are EXTROVERSION (E) and INTROVERSION (I). At a particular time of life we are most naturally one or the other. We can usually fluctuate between one and the other as the need arises: career change, other circumstances, etc. No one attitude is better than the other. God is both of them!

Jesus was both EXTROVERTED and INTROVERTED because he was whole and integrated. He could be alone in the desert and then come forth and build a close community. He went to the mountain to pray and then to come down to minister to the people. He withdrew from the crowds in the boat; he spent the night in prayer.

Like Jesus, the best is to be comfortable with both attitudes so as to be able to adjust to life situations and be able to be aware of God's presence in prayer and in people.

The next *four* words on the personality profile are the four basic *behaviors* that we use. They are lined up as opposites. Most people are somewhat near the middle of the continuum, but all have one function or behavior which is somewhat stronger or more developed or preferred at a given time.

If you are a SENSING (S) person, you will probably find it easier to pray by using your senses. Light a candle, reverence the Bible by kissing it, read a gospel story out loud. Read the stories where Jesus speaks of seeds, lamps, birds of the air, water, and spittle. Jesus was in tune with the earth through his five senses. If we are not, we can become so.

If you are an INTUITING (I) person, you will find it easier to pray with your imagination. You can "see" Jesus in the gospel story, watch the people react to him, watch his response. Be present in the scene yourself. Jesus was intuitive. He could perceive what the people needed, their potential and their possibilities.

If you are a THINKING (T) person, you will probably find it easier to pray with your mind, your intellect. Read a gospel story for insight and good ideas. Read the commentaries, the footnotes in the Bible and cross references. Enjoy the wisdom and beauty of the struc-

ture. Jesus did. He often quoted from Scripture with beautiful lines of Isaiah and the Psalms. Watch Jesus, as a thinking person, apply objectivity and principles in arguments with the Scribes and Pharisees.

If you are a FEELING (F) person, it may be easier for you to talk with Jesus, sharing with him your joys and sorrows. Jesus was a feeling person. Watch him relate to Mary and Martha, Peter and John.

If your present preference is PERCEIVING (P), then you will be comfortable with asking Jesus to lead you step by step, both in prayer and in practice, while you remain open and waiting upon his word to you. If you are JUDGING (J), you will benefit from jotting down insights and dialogue during the concluding moments of your prayer.

A Prayer Plan

(This prayer incorporates all the personality preferences or types).

Baptism of the Lord

The Baptism of Jesus
helps us move from the simple recognition that
Jesus has come, to the meaning of that coming.
Now we consider what the life of Jesus among us means
for us as baptized Christians.

This is another occasion for re-commitment to our
mission. At his Baptism, Jesus
was commissioned by the Father and sent forth in
the power of the Spirit to establish the Kingdom.
We share the ministry, the power, and the glory!

Gospel from Luke 3:21-22

When all the people were baptized by John, and Jesus was at prayer after likewise being baptized, the skies opened and the Holy Spirit descended on him in visible form like a dove. A voice from heaven was heard to say: "You are my beloved Son. On you my favor rests."

Personal Prayer (5-10 minutes)

I— Go to prayer.

S— Read over . . . and over . . . silently . . . slowly . . .

T— What insights come to mind? (Any signs in your life that tell you that you are the beloved? How does God's favor rest on you?)

F— Talk over these insights with the Lord.

N— Listen to him and to his insights for you.

J— Jot down insights and dialogue.

P— Be open to the next step, being influenced by others, to changing.

E— *Share My Prayer* (10 minutes) (Your insights, your dialogue with the Lord, insights, etc.)

November: Thanks-For-Giving

1. Thanks (to God) for Giving
   a) A litany of thanksgiving
      Have each faculty member record the many items for which they are especially grateful since this school year began. Go around the group and have each one read one.
      Response to each: "Give thanks to Yahweh, for he is good, his love is everlasting!" (Psalm 118)
      Continue . . . around again . . .
   b) A prayer of thanks to God
      Pied Beauty

      Glory be to God for dappled things—
      For skies of couple-color as brindled cow;
      For rose-moles all in stipple upon trout that swim;
      Fresh firecoal chestnut-falls; finches' wings:
      Landscape plotted and pieced (fold, fallow, and plough);
      And all trades, their gear and tackle and trim.

      All things, counter, original, spare, strange;
      Whatever is fickle, freckled (who knows how?)
      With swift, slow; sweet, sour; adazzle, dim;
      He fathers-forth whose beauty is past change:
      PRAISE HIM.

      —*Gerard Manley Hopkins*

2. Thanks (to you) for giving:

   a) A gift to thank you
      An appreciative principal's gift to teachers at Thanksgiving time is a box of "Thank You" notecards and/or a written thank you note to each teacher from the principal.

   b) A world hunger activity
      1. Each faculty member is given an envelope with either 1, 5, or 17 chips in it. Cookies, doughnuts, coffee and cold drinks can be bought for 3 chips each.
      2. Give the faculty members about ten minutes to buy whatever refreshments they would like. Then, offer the following questions.
      3. Questions for reflections:
         a. How did you feel when you discovered that you had only 1 chip and everything cost at least 3?
         b. What was your first thought when you discovered that you have 17 chips?
         c. If you had only 1 chip, did you sit back and hope that someone would notice your plight and give you some of theirs, or did you ask someone for help?

d. If you had 5 chips, did you buy what you could and look for someone to give you another one?
Did you use what you could and give away the extras?
Or did you keep what you couldn't use?

e. If you had 17 chips, did you buy 5 items for yourself and give away the 2 chips you couldn't use?
Or did you give away chips you could have used for yourself?

f. Are our actions based on love?

4. Follow up these discussion questions with world hunger problems or other problems related to the relative distribution of goods or hunger problems in the vicinity.

5. Is there some action the faculty could take to alleviate hunger?

From *Seeds, Signs, and Promises*, Archdiocese of Dubuque, Iowa.

December: Advent, Preparing the Way

Pray daily 10-15 minutes in a place where the faculty is already assembled, e.g., the faculty lounge or workroom.

1. Read a Scripture passage—one from the daily liturgy readings for Advent. Ask each person around the group to say a word or phrase remembered from the passage. Repeats are acceptable.

Reread the Scripture passage. Go around the group and have each one comment on the passage. Example: "This passage reminds me of . . . appeals to me . . . makes me think of . . . " No discussion; just keep moving around the circle.

Reread the Scripture passage. Ask each one in the group to address God in prayer. Example: "Jesus, I long for you to come to me in a new way." Response of the group to each prayer: "Yes, Lord."

2. Read the psalm from the daily liturgy in Advent. After a few moments of reflection, share a prayer of petition and/or share a prayer of thanksgiving.
Response: "Yes, Lord."

January: Clocks and Calendars

Watches and calendars are placed on the table.

New Year's Blessing Prayer for Clocks and Calendars

Lord, you who live outside of time,
and reside in the imperishable moment,
we ask your blessing in this new year
upon Your gift to us of time.

Bless our clocks and watches,
You who kindly direct us
to observe the passing of minutes and hours
May they make us aware of the miracle
of each second of life we experience.
May these our ticking servants
help us not to miss that which is important,
while you keep us from machine-like routine.
May we ever be free from being clock watchers
and instead become time lovers.

Bless our calendars,
these ordered lists of days, weeks and months,
of holidays, holydays, fasts and feasts—
all our special days of remembering.
May these servants, our calendars,
once reserved for the royal few,
for Magi and pyramid priests,
now grace our homes and our lives.
May they remind us of birthdays and other gift-days,
as they teach us the secret
that all life
is meant for celebration
and contemplation.

Bless, Lord, this New Year,
each of its 365 days and nights.
Bless us with full moons and new moons.
Bless us with happy seasons and a long life.
Grant to us, Lord,
the New Year's gift
of a year of love. Amen.

Reprinted with permission from Edward M. Hays, *Prayers for the Domestic Church*, Shantivanam House of Prayer, Forest of Peace Books, Easton, Kansas, 1979.

February: Bread Broken Reflection

During the season of Lent, individual teachers and faculty groups experience a new readiness for re-conversion. The following reflection takes into account both individual and communal desires for change.

Provide a loaf of Jewish, Italian, or French bread and a large stone. Read aloud to those gathered. Adapt as you wish.

> We are bread or we are stones! I suppose that sounds rather strange, but whether it is strange or not, we *are*, each and every one of us, either bread or stone. Look at the bread and stone.
>
> What do you do with stones? Kids can use them to break windows. A stone can be used as a hammer to break apart something that is stuck together. A stone helps to build up a wall separating pieces of property. Sometimes people throw stones in lakes, ponds, or rivers to make a splash and disturb

the water. Oh, there are a lot of things can do with stones. They can be really handy at times; they are heavy, cold, and don't break easily.

Bread is different. Usually, it is not hard enough to break anything. Sometimes, it is the reason that people get together at a McDonald's or go on a picnic. For the prisoner of the Nazi concentration camps or in some jails today, it is a day's meal. No matter how fancy the restaurant, the meal usually begins with rolls. Unless it is very stale or true Italian bread (which is soft inside), it always seems to break easily.

Have you ever made bread or seen someone make it? Just think of the long process involved: It begins with a tiny grain that must be planted with other wheat grains. Then the grain has to grow before it is useful, and how it grows depends upon factors like the sun and rain. When the wheat is finally harvested, the work of making bread has really just begun. The wheat has to be ground and kneaded before it can be made into bread. Yeast has to be added. The temperature and time in the oven have to be carefully controlled. If the bread comes out of the oven "hard as stone" it has to be thrown away and a new loaf has to be made.

But, even if the bread comes out of the oven soft with a tender crust, there is one more thing that is needed before it is really useful; it has to be cut or broken in some way before it can be eaten. To be eaten, bread has to be broken. To be nourishment for someone, bread has to be broken. This loaf of bread is large enough for everyone in this room to have some, but unless it is broken into small pieces and shared, we couldn't eat it—rather, it would sit here, growing more stale and harder until it would become almost like this stone.

Yes, we can be bread, bread for one another, nourishment for so many if we choose to be. Right here, right now, we can be bread for one another.

"Then, he took the bread, gave thanks to God, broke it and gave it to his friends, saying, 'This is my body which is given up for you.'"

You are probably saying to yourself right now, "This sounds really nice. But what does it mean practically?" Yes, we are bread, but we are living bread. Like bread that is broken, we can choose to be broken or someone can break us.

There are times when we can break ourselves in large pieces; when we really give of ourselves in crisis situations, we are bread. When tragedies hit our family or school and we show tremendous love, we are bread. When we fight for big causes no matter what anyone else says, we are bread.

And there are times when we break ourselves in small pieces; when we give someone a compliment, when we are honest with people, when we have time for brothers and sisters, when we are open enough to admit that we made a mistake: in all these little things we are bread. In all of this, we are breaking away part of our selfishness and I-centeredness.

But what about the times that others break us, force us to be broken? Sometimes people challenge us, make demands on us, urge us to be something for them. Can't we be bread then?

Maybe someone that I know tears me and my reputation down so that he or she can look better. If I have been hurt and

someone else seems to have come out of the situation better, isn't that really being bread? On Good Friday, the day after Jesus had said, "This is my body which is broken for you," who looked like the victor—Jesus or those who destroyed him? Who was the bread on Good Friday?

"And then Jesus said, 'Do this in memory of me'."

We can be many things in life: teachers, secretaries, administrators, parents, lovers, biologists, musicians, peacemakers, etc.

We can be stones, never caring, never sharing, always useful for destroying, or we can be bread, bread which is broken as life for others, bread whose very life is handed out.

Jesus can truly look at a piece of bread and say, "This is my body." He had the option to be stone or to be bread. For our sake, he chose to be bread. And he invites us to do the same.

From Sacraments: *The Values of Jesus* in the *About Life* program, Wm. H. Sadlier, Inc., as quoted with permission in *Vision and Values in the Catholic School Leader's Manual*, National Catholic Educational Association, Washington, D.C. 1981.

Optional: How can *I* be more bread?
Come forward, break off a piece of the bread when you decide, then hold the bread.

How can *we* be more bread?
Share ideas.
Decide on one group resolution for Lent.
Eat the bread together as a sign of commitment to one another.

March: Meditation on Washing Feet

This meditation exercise in discipleship was taught by Christ himself. The whole Christian Community is invited to experience and celebrate this "sign" in the solemn Liturgy of Holy Thursday. It is a sign that some of the early Fathers of the Church looked upon as a Sacrament.

Many have watched this ceremony from the edge of the crowd; few have participated in this liturgical experience directly, even though we are each under his command, "If I, then, your Lord and Master, have washed your feet, you should wash each other's feet." This is a very awkward and embarrassing command. We can readily identify with Peter and cry out, "Never. You shall never wash my feet." But in the next breath we are confronted with the awesome response of Jesus to Peter: "If I do not wash you, you can have nothing in common with me" (John 13:6-14 paraphrased).

Everyone comes with bare feet.

Let the group be seated in a circle (or circles) with a basin, pitcher and towels in the center. The Liturgy of the Word is that of Holy Thursday. Each one prays silently for a deep spirit of prayer and humility.

The leader reads the Gospel of John, 13:1-11. The leader takes the basin, pitcher, and towel to the person on his right. The leader with prayer and reverence washes both feet of the person before whom he kneels. He dries each foot in an act of humility. Then the leader gives the towel and water to the person whose feet he has just washed and that person in turn washes the feet of the next person in the same manner. This continued around, with the last person in the circle washing the feet of the leader.

No music or singing is really necessary. Let each person be in prayer, listen to the sounds of the washing and remember the Last Supper. Before he took bread into his hands, he took the feet of his disciples.

When the leader's feet have been washed, he continues the Gospel of John 13:12-17.

Let us meditate...

Do you understand what I have done to you? Who has washed your feet? It could have been anyone's hands. It could have been his...it was. He has no other hands. Whose feet did you wash? It could have been anyone's feet. It could have been his feet...it was. He has no other feet. He has no other hands, no other feet, except yours and mine.

Before he took bread into his hands to change it into his body, he first took the feet of his disciples into his hands. What an anointing that must have been. And how necessary if these feet were ever to follow in his footsteps. How beautiful are the feet of those who carry the glad tidings of Good News. Could they ever forget the way in which he held and washed their feet. What strength they must have drawn from the remembrance of that moment, when at other moments their feet were weary from the roads of their missionary journeys.

One wonders about his hands and feet. What were they like, those hands and feet which were to be nailed to the cross before the sunset the next day.

How blessed are the feet of those who follow him. Now it is the touch of our feet which makes the ground holy. Follow me, follow my footprints, the path which my feet have created, and for which your feet have not been anointed.

From *Disciples and Other Strangers* by Rev. Edward J. Farrell, Dimension Books, Denville, New Jersey.

Song: "The Lord Jesus," *Glory and Praise,* Vol. 3, p. 175, Verses 1 and 2.

April: Eastertime Prayer Breakfast

Leader: The day is beginning and we pause to break bread together. May our eyes be opened to see the Lord in our food and in each other.

Song: "Sing a New Song," *Glory and Praise,* Vol. 1, p. 65

Scripture Reading: John 21:1-14.

Silent Reflection: 2 minutes

Shared Reflection: 5 minutes

Leader: Bless us, O Lord, for whatever we eat, whatever we drink, whatever we do at all—we do it for the glory of God.

Breakfast: Continental

Talk: On the Person of Jesus or similar topic

Leader: In a *gloria* of gratitude
we are made mindful of the many marvels of life
that spark our hearts, that make our hearts burn
within us.
You have not only given us life
but continued to increase that life by nourishing us.
Blessed are you, Holy Sustainer, for the marvel of food,
for bread and wine, for daily manna,
for breakfast, lunch and dinner.

We are thankful for your Son Jesus,
Who was the living bread
broken, shared and eaten in love,
For that holy bread, the person of Jesus,
who calls us each to share ourselves unselfishly
as food for one another,
we bless and thank you.
As we say together:

Prayer with permission from Edward M. Hays, *Prayers for the Domestic Church*, Shantivanam House of Prayer, Forest of Peace Books, Easton, Kansas, 1979.

Response: Our Father

Leader: Let us extend the Sign of Peace to one another as we go now to our ministry of teaching.

May: Gift Discernment

So we are to use our different gifts in accordance with the grace God has given us. If our gift is to speak God's message, we should do it according to the faith that we have. If it is to serve, we should serve; if it is to teach, we should teach; if it is to encourage others, we should do so.

Romans 12:6-7 (paraphrased)

1. Beliefs about giftedness
    1. All have been called and gifted by God.
    2. All gifts are for building the Kingdom.
    3. We all have the responsibility to know and develop the gifts.
    4. People's lives have meaning when utilizing their giftedness.
    5. We have a greater capability of knowing, loving, and serving

God when using the gifts.
6. Community is essential to come to knowledge of gifts.
7. People need to be freed to accept that gifts change.
8. No one person has all the gifts.
9. Jesus promised all the gifts that are necessary for carrying out the mission.

2. Blocks to developing one's giftedness
   1. False humility
   2. Ordinariness
   3. Presumption that everyone has the gift
   4. Desire or envy for another's gift
   5. Fear to use one's gifts
3. Building on giftedness
   We grow best by affirming one another's gifts:

   Sit in a circle.
   Begin with one person.
   Have each faculty member write one gift (quality) liked most about that person.
   This person also writes one quality about herself/himself.
   Each faculty member says this quality aloud as the person listens and makes a list of the qualities given.
   Move to the next person and do the same.
   Principal collects each person's list of qualities.
   Principal makes a display of these lists in the faculty room.
   or
   Principal purchases posters for all faculty members and pastes their qualities on the poster. Principal presents poster to each one in gratitude for sharing these gifts with the school community.

2. Spiritual Reading

Availability and time

Principals could give each teacher a pre-determined sum of money to help defray the cost of a spiritual book of his or her choice. Book suggestions are made throughout this booklet and in the Resources listing at the end of this book.

1. Teachers read their books silently for fifteen minutes and share with a small group.
2. At each faculty meeting, a few teachers who have completed their books share their insights and reaction with the total group.
3. Teachers rotate books among their levels, departments or total faculty, and share with those who read the same book.

A sample book

Palmer, Parker J. *To Know as We are Know, a Spirituality of Education.* Harper and Row, San Francisco, 1983.

Chapters:

1. Knowing Is Loving
2. Education as Spiritual Formation
3. The Teaching behind the Teaching
4. What is Truth?
5. To Teach Is To Create a Space

6. ...In Which Obedience to Truth is Practice
7. The Spiritual Formation of Teachers

This book presents a spirituality of education in which mind and heart work together in the quest for knowledge. The author delves deeply into the Christian contemplative tradition to help us regain the spiritual dimension that is so often lacking in contemporary education. He shows what it is that is so often lacking in contemporary education. He shows how it is possible for pupils and teachers to create together the open, deeply creative, untrammeled educational environment necessary for the attainment of self-knowledge, shared wisdom, and profound understanding of the human heart and the nature of the world. The basis of the book is the possibility of a new vision, a new way of knowing, a way of opening 'the eye of the heart' to discover the 'hidden wholeness of the world,' which is the source of profound truth and genuine creativity, the ultimate goals of authentic education.

3. The Book-a-year

This section offers six books which could be used for weekly or monthly sessions over an entire year. Thematically, each one sustains its same topic and style thoughout.

a. *The Blessing Cup*
Rock Travnikor, O.F.M.
St. Anthony Messenger Press
1615 Republic Street
Cincinnati, Ohio 45210

This booklet has over 25 blessings, written for family prayer, but readily adapted for faculties.

b. *Imagine That!*
Marlene Halpin
W.C. Brown Company
Dubuque, Iowa
This little book has 15 phantasies as well as helpful chapters on the nature of phantasies and suggestions for using them.

c. *Pilgrimage Booklets*
Paulist Press
997 Macarthur Blvd.
Mahwah, New Jersy, 1983.

Twenty booklets in this series each have a different author. The booklets are designed in response to an increasing demand for materials to be used by small Christian communities which are developing thro ghout the country. They emphasize five important elements necessary for strong community growth:

- the mutual support in faith, life and daily concerns;
- sharing of thoughts and spiritual insights rooted in Scripture;
- prayer, both personal and communal;
- sound teaching of Catholic faith;
- outreach in service to the larger parish and community.

Each booklet contains 12 sections which can be used and adapted for the faculty community.

Some of the booklets are:
- Spiritual Growth
- Discovering our Gifts
- Enrollment in the School of Discipleship
- Matthew's Gospel
- Building Christian Community
- Share Your Bread
- Prayers for the Seasons
- Building for Justice
- Thy Kingdom Come
- Waiting for God (Advent)
- The Experience of Lent with the Risen Christ (Lent)

d. *Pray All Ways*
Rev. Ed Hays
Shantivanam House of Prayer
Forest of Peace Books
Easton, Kansas 66020, 1981.

There are fourteen chapters in this book inviting us into a living communion with God in the ordinary and commonplace. Each short chapters ends with a prayer.

Some chapters are:
- Praying with the Eyes
- How to Pray with Our Feet
- Play as Prayer
- Hurrying—A Hindrance to the Holy
- The Prayer of Napping

e. *Sadhana, A Way to God*
Anthony de Mello, SJ.
The Institute of Jesuit Sources
St. Louis, Missouri, 1978.

This book presents 47 exercises which lead individuals or groups into prayer. The exercises are drawn from the Church's tradition, St. Ignatius' *Spiritual Exercises*, oriental techniques, and modern psychology. It is a wonderfully creative book of prayer forms.

f. *Teachers, Catholic Schools, and Faith Community: A Program of Spirituality*
Fr. Ted Wojcicki and R. Kevin Convey, F.S.C.
Le Jacq Publishing, Inc.
New York, New York, 1982.

Ten chapters to this manual provide for monthly in-servicing of faculty. Each chapter includes quotes from documents, goals, rationale, several meeting formats, reference materials, and bibliography.

B. Ritual—offering worship experiences

Our most familiar prayer is the Eucharist. All faculty members are accustomed to the various parts of this ritual worship.

Many teachers have the opportunity of planning and preparing liturgies with students, but the different dynamics of a liturgy for the faculty often result in a very meaningful prayer experience.

Following are nine prepared Eucharistic celebrations which offer some progression in participation. One a month provides for the entire school year if you choose to sustain this one prayer form. Three Holy Day liturgies are also included in the "Reach Out to Families" Chapter.

It is often helpful to vary the place of worship and the celebrant. However, the same place often becomes secure and sacred, and the same celebrant can bring continuity.

September: Opening Liturgy

Introduction: The Lord calls us together to become prayerfully aware of our task. And it is the Lord who invites us to work with him in the ministry of teaching. In the beginning we come together to ask God's blessing on us and our work. We know that unless the Lord build the house, in vain do the builders labor...

Song: "I Lift Up My Soul," *Glory and Praise,* Vol. 1, p. 32, verses 1, 2, 3.

First Reading: Ephesians 4:1-16

Responsorial Psalm: Psalm 16 (recite alternately)

Gospel: John 15:9-17

Homily

Petitions

Leader: Now let us pray together for our students, our work and ourselves.

That in our work we may discern priorities and give first place to the demands of faith and love, for unless the Lord build the house...

Response: In vain do the builders labor.

Leader: That we may work together as a team, in the companionship of the Lord Jesus, eager to understand, appreciate, support, and invite one another to grow, for unless the Lord build the house...

Response: In vain do the builders labor.

Leader: That the Lord may make us joyful messengers of Good News and that our life will model to others that Christian joy is the result of trustful giving of ourselves into the hands of God and of generous caring for our brothers and sisters, for unless the Lord build the house...

Response: in vain do the builders labor.

Spontaneous petitions

Leader God, Our Creator, we thank you for the privilege of working in this faith community for the formation of our students as well as ourselves. Now we start a new year of service to your people for your glory. Inspire our hearts with your love, make us kind and persevering, bless our efforts and let us work together in love, peace, and joy.

Response: Amen.

Offertory

Kiss of Peace

Communion: Both species
Music without words

Final Blessing: Celebrant blesses the blank-page books (a gift from the principal for personal and spiritual journaling).
Each teacher comes forward, and the principal presents each one with a book.
Celebrant then blesses each teacher and principal individually as an act of special commissioning for the year.

Song: "All My Days," *Glory and Praise*, Vol. 1, p. 3, verses 1 and 2.

October: Celebrating the Heritage

Entrance Hynm: "O God, Our Help in Ages Past," *Peoples Mass Book*, p. 274

Penitential Rite: Kyrie

Opening Prayer

First Reading: Genesis 1:1-26, 2:4

Responsorial Psalm: Psalm 1

Gospel: John 1:1-18

Sermon: History of liturgy and/or history of Catholic education/parish schools.

Hymn: Sanctus

Hymn: Agnus Dei

Communion Procession

Blessing and Dismissal: (in Latin)

Recessional Hymn: "The Church's One Foundation," *Peoples Mass Book*, p. 334.

November: Thanksgiving

Faculty sit around a table as if for a meal.

Entrance Song: "All my Days," *Glory and Praise*, vol. 1, p. 3, verse 1.

First Reading: Ephesians 1:15-19 (Principal reads)

Response: "All of My Days," verse 2. (or a litany of thanksgiving)

Gospel: John 1:3-13

Homily

Kiss of Peace Let each one exchange some sign of thanks with the words: "Thank you!"

Communion: Both species

Meditation: "All of My Days," verse 3, or "Pied Beauty" by G. M. Hopkins.

Final Blessing: Principal gives each teacher a hand written note of thanks or a box of thank you notes.

Closing Song: "All of My Days," verse 4.

December: Eucharist is Eucharist

Gathering: Kiss of Peace
Take time to greet each one who is present.
Sit in a circle and remain seated throughout.

Introduction: The theme of this celebration is simply Eucharist. Music is integral to the ritual itself, and the readings tell of his supper.

First Reading: 1 Corinthians 10:16-17

Response: Silent reflection

Gospel: Luke 22:7-16

Homily: A gesture could be to wash each other's hands in preparation
Petitions
Songs: Holy, Holy, Holy
Our Father...join hands
Lamb of God
Communion: Both species
Thanksgiving
Final Blessing: Extend the blessing of the celebrant to one another by making the sign of the cross on the forehead of the persons on both side of you.
Song: Great Amen or Lilies of the Field Amen

January: Another New Year

To begin the New Year, arrange to celebrate Eucharist with the board or parent group. Eucharist, the principal prayer of the Church, can form community, develop community, mend community, send community forth.

Eucharist could be in the evening.

Eucharist could be in church, school chapel, prayer room, classroom, faculty lounge, rectory, home.

Eucharist could be followed by a social time together with dessert.

February: Reconciliation

Introduction: Within this Eucharist will be the opportunity for the Sacrament of Reconciliation. At the beginning of this Lenten season, we want to acknowledge our own sinfulness and experience God's overpowering love. Aware of God's presence with us, we come for his pardon and peace.

Penintential Rite: Have each one who wishes come to the altar and confess his or her sins to the celebrant as music plays.
"Lay Your Hands," *Glory and Praise,* vol. 1, p. 46 (tape)

First Reading: Lord, make me an instrument of your peace.
Where there is hatred, let me sow love.
Where there is injury, pardon.
Where there is doubt, faith.
Where there is despair, hope.
Where there is darkness, light.
And where there is sadness, joy.
O Divine Master, grant that I may not so much seek
to be consoled as to console,
To be understood as to understand,
To be loved as to love.
For it is in giving that we receive.
It is in pardoning that we are pardoned.
And it is in dying that we are born to eternal life.
Prayer of St. Francis

Response: Kiss of Peace
Gospel: The Beatitudes
Intercessions:
Leader: How happy are the poor in spirit: theirs is the kingdom of heaven.
For those who are poor in any way, we pray to the Lord,
Response: May the kingdom be theirs, Lord.

Leader: Happy the gentle: they shall have the earth for their heritage.
For the gentle persons who touch us with their love, we pray to the Lord.

Response: Give the earth to the gentle, Lord.

Leader: Happy those who mourn: they shall be comforted.
For those who weep, we pray to the Lord.

Response: May they be comforted, Lord.

Leader: Happy those who hunger and thirst for what is right: they shall be satisfied.
For those who seek justice, we pray to the Lord.

Response: May they bring your will to the earth, Lord.

Leader: Happy the merciful: They shall have mercy shown them.
For those who show that they are the givers of mercy, we pray to the Lord.

Response: Give them the mercy they seek, Lord.

Leader: Happy the pure in heart: they shall see God.
For those who bring honesty and integrity into our world, we pray to the Lord.

Response: Show them your face, Lord.

Leader: Happy the peacemakers; they shall be called children of God.
For those who bring peace to our hearts and our homes, we pray to the Lord.

Response: Call them your children, Lord.

Leader: Happy those who are persecuted in the cause of right: theirs is the kingdom of heaven.
For those who suffer because they call you God, we pray to the Lord.

Response: Give them your Kingdom, Lord.

Collective Prayer: Almighty Father, we are your adult children. We call you by name and we follow in the footsteps of Jesus your Son. Give us the grace to live your Beatitudes and happiness that you have promised. Comfort us and give us mercy. Give us the earth until the Kingdom will be ours. We ask this even as the Holy Spirit guides us in your Church. Amen.

From Blessed Be *by Mary Jo Tully, Wm. C. Brown Company, Dubuque, Iowa.*

Communion: Both species

Concluding Song: "Sing A New Song," *Glory and Praise*, vol. 1, p. 65.

March: Communion Service

Introduction: A Communion Service is essentially a prayer service during which communion is distributed. This is not a Eucharistic Liturgy or a Mass because a priest does not say the words of consecration to transform the bread and wine into the Body and Blood of Christ at this time.

Song: "Here I Am, Lord," *Glory and Praise*, vol. 3, p. 52, refrain only.

Penitential Rite: Brothers and sisters, the Lord invites us to this table to share in the body of Christ.

To prepare ourselves for this celebration, let us call to mind our common sinfulness as
brothers and sisters...Lord have mercy
Christians...Christ have mercy
Teachers...Lord have mercy
May Almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.
Amen.

Gospel: The vision of our Lord Jesus Christ as told to us in the gospel of this day.

Homily

Intercessions

Our Father: Please join hands as a sign of our unity while we recite the Lord's Prayer.

Let us offer each other some sign of peace.

Lamb of God who takes away the sins of the world, have mercy on us.

This is the Lamb of God who takes away the sins of the world. Happy are those who are called to this table.

Communion: "One Bread, One Body," (refrain...pause...repeat)

Concluding Prayer: Lord, you have nourished us with one bread from heaven. Fill us with your Spirit and make us one in peace and love. We ask this through Christ our Lord.

Song: "Here I Am, Lord," (refrain)

April: Liturgy and Luncheon

The group is arranged in small groups around tables.

Opening Song: "One Bread, One Body," (refrain)

First Reading: Act 2:42-47

Response: Song: "One Bread, One Body," (refrain)

Gospel: John 6:53-58

Dialogue homily with your group at the table

Intercessions: At the table grouping

Consecration of all bread and wine at the celebrant's table. Celebrant distributes one loaf and pours one goblet at each table.

Communion: Pass Sacred Species until all has been consumed.

Meditation: "One Bread, One Body," (refrain)

Final Blessing: Please stand and greet one another with the sign and blessing of peace. Then proceed with the luncheon (such as a catered box lunch) at the same tables.

May: Faculty Liturgy Shared with Students

Liturgy by the Teachers for the Students

Principals and teachers can plan the celebration of the liturgy for the students once a year. Perhaps it would be a fine end-of-the-year "gift of appreciation" to the students.

C. Retreat—offering prayerful days

For a Catholic school faculty the norm is to have at least one faculty retreat day per year. Some faculties have one at the beginning of each semester. A few faculties have a two-day retreat or a twenty-four hour overnight retreat.

Usually it is best to hold the retreat in a place other than the school building. A retreat center, a rectory, a convent, a church, or a diocesan facility often provides adequate and comfortable space. It is best to choose a facility which is not too far away so that the day is not spent in traveling and touring.

Teachers are often expecting a prayerful, prayer-filled day or at least are open to and appreciative of a day focused on their God. For many, this is a new experience, a new challenge, a new impetus for spiritual growth.

Some principals encourage a private, individual day for each teacher. Individual spiritual development is the goal which then provides a teacher with more to share with the total faculty. The retreat can be made at a retreat center, a diocesan facility or simply a quiet, prayerful place—church or convent setting. Books and tapes can usually be provided.

Another trend brings together groups of total faculties from several schools or brings together small groups within faculties from various schools. This type of retreat adds variety for faculty which has had little change in personnel and has been making faculty retreats over a number of years. This structure can also energize a group which has never had a retreat.

Anytime is a good time. Before school begins in the fall is good for some faculties; others find that teachers are too intent on the new year and its professional demands. Fall is a beautiful time for nature walks. Seasons of Advent and Lent are built-in prayer-interest times. Winter months provide a time for much-needed uplift of spirits and renewed motivation. Spring is a beautiful season, and teachers often need a time away, even though it is late in the year for building a base for faith community.

1. A Retreat Day Program: Based on Presentations

The retreat day should fit into a seven-hour school day, with perhaps a little later start and a little earlier finish to provide for travel. The following is a sample day with approximate times which can be changed to accomodate a particular situation.

8:30	Gathering with donuts and coffee opening prayer
9:00	First session
9:30	Reflection; guided questions
10:00	Sharing
10:30	Break
10:45	Second session
11:15	Reflection; guided questions
11:45	Sharing
12:15	Lunch

1:00 Third session
1:30 Reflection; guided questions
2:00 Sharing/activity
Eucharist/prayer service/communion service

Presentations:

a. For three sessions, the topic of Trinity falls naturally: Father, Jesus as Lord, Holy Spirit. Scripture passages can be given for reflection, and sharing can be in response to the presentation, from the reflection, or from personal experience of the Persons of the Trinity.

b. For three sessions the topic of Eucharist falls naturally: The Word, The Offering, The Transformation. One helpful book on this topic is *Say But the Word, How the Lord's Supper Can Transform Your Life,* by Theodore E. Dobson, Paulist Press, Mahwah, New Jersey, 1984.

c. Audio cassette tapes with input from national speakers often provide good sessions. Tapes by John Powell, SJ, such as "The Fully Alive Experience," Argus Communications, 1980, have been used with good results. This content includes "Experience Yourself," "Experience Others," "Experience God."

d. The principal and faculty members themselves can prepare a 15-minute personal faith story to share. With two persons for each session, this would involve six faculty members for the three sessions. This can be very inspiring and powerful. Reflection time can be spent on the faculty members' own faith experiences which can then be shared in small groups.

e. The three-chapter book of Henri Nouwen, *Making All Things New, an Invitation to the Spiritual Life,* Harper and Row, 1981, can be adapted to three sessions—by one person or by three.

f. Retreats with a follow-up plan
A Living Room Retreat (a 12-session plan for individual prayer and group sharing) by Sister Helen C. Swift, SNDdeN, St. Anthony Messenger Press, 1981, is based on the *Spiritual Exercies* of St. Ignatius Loyola.
How Blest You Are? offers an 8-session plan by the same author and publisher, 1984, based on the Beatitudes.

2. A Retreat Day Progam: Based on Scriptural Reflection

This retreat day plan would be appropriate for a group day of reflection or for "Desert Days" (individual retreat days). The Scripture passages can be read, reflected upon, shared.

Jesus' Life

What do you think the presence of the Holy Spirit meant in the life of Jesus?

Luke 3:21-22
Luke 4:1-2
Luke 4:16-22

The Promise John 14:16-29 John 15:26-27 John 16:7-15	What did the presence of the Holy Spirit mean for the disciples?
The Fulfillment Acts 2:1-14 Acts 3:1-10 Acts 4:5-31	Describe the disciples before and after the Pentecost event.
Early Church Acts 2:42-47 Acts 4:32-35	How would you describe the observable signs of the Holy Spirit in the life of the early Church?
Your Life	How would you describe the workings of the Holy Spirit in your own life? What do you desire of the Holy Sprit for yourself?
Your School **Faith** **Community**	How would you describe the presence and the workings of the Holy Spirit in this group? What do you desire of the Holy Spirit for this group?

3. A Retreat Day Program: Based on Video or Print Presentation

A video presentation or printed resource could serve as the basis for reflection. One example is *Christian Formation of Catholic Educators* by Alfred McBride, O. Praem., available in both video and print format from NCEA Publications. Other suggestions can be found in the resource section of this manual.

IV. Plans: Reach out to families

The gift of community exists to be shared. Immediate faculty outreach includes spouses, students, parents and families. All these groups benefit directly from the prayer experiences of teachers.

An outline of some suggested activities follows for both faculty spouses and school families.

A. Spouses—Sharing the Prayer Experience with Loved Ones

B. School Community—Sharing the Prayer Experience with the Total Community

A. Spouses—Sharing the Prayer Experience with Loved Ones

Spouses feel the effect of teacher renewal most intimately. It seems only fitting that they be included in one another's faith development plan.

One plan could be used monthly with the teachers and their spouses. The teachers with their spouses could meet together on a set day (e.g., every First Friday), at a set time (e.g., 7:30-9:30), with a set structure (e.g., first hour of faith experience and second hour of community experience.)

The first hour could be one of worship with the celebration of the Eucharist; the second hour could be one of social time with refreshments. An optional plan or a second-year plan could provide a variety of prayer experiences for the first hour with the social hour following.

September—Prayer Service/Pot Luck

Prayer Service

Introduction: We begin our school year journey of faith in and with and through the Father, the Son, and the Holy Spirit.

Shared Reading: Each one reads a verse of this psalm.

O God, our Creator,
your greatness is seen in all the world!

When I look at the sky, which you have made,
at the moon and the stars
which you set in their places—

Who are we that you should think of us
that you should care for us?

Yet you made us a little less than yourself
you crowned us with glory and honor.

You appointed us rulers over everything you made;
you placed us over all creation:

sheep and cattle, and the wild animals too;
the birds and fish
and the creatures in the seas.

I will praise you, God, with all my heart;
I will tell of all the wonderful things you have done.

I will sing with joy because of you,
I will sing praise to you, Almighty God.

God, our Father,
your greatness is seen in all the world!
(Psalm 8)

Response: Silently reflect, without words, marveling at the gift of being human, of being created according to God's image, of being called to grow into Godlikeness.

Reading: *Before the world was created, the Word already existed; he was with God and he was the same as God. From the very beginning, the Word was with God. Through him God made all things; not one thing in all creation was made without him. The Word was the source of the darkness, and the darkness has never put it out. This was the real light—the light that comes into the world and shines on all. The Word became flesh and made his dwelling among us, and we have seen his glory: the glory of an only Son, coming from the Father filled with enduring love. Of his fullness we have all had a share—love following upon love. No one has ever seen God. It is God the only Son, ever at the Father's side, who has revealed him.*
John 1:1-5, 14-18

Response: "Dwelling Place," *Glory and Praise,* vol. 1, p. 16, verse 1.

Reading: *The Lord is the Spirit, and where the Spirit of the Lord is present, there is freedom. All of us are being transformed from glory to glory into the very likeness of God by the Lord who is the Spirit. The God who said, "Out of darkness the light shall shine!" is the same God who made light shine in our hearts, to bring us the knowledge of God's glory shining in the face of Christ.*
2 Corinthians 3:17-18, 4:6

Response: From the poetry of Gerard Manley Hopkins, S.J.
As kingfishers catch fire, dragonflies draw flame;
As tumbled over rim in roundy wells
Stones ring; like each tucked string tells, each hung bell's
Bow swung finds tongue to fling out broad its name;
Each mortal thing does one thing and the same:
Deals out that being indoors each one dwells;
Selves—goes itself; myself it speaks and spells;
Crying What I do is me: for that I came.

I say more: the just man justices;
Keeps Grace: that keeps all his goings graces;
Acts in God's eye what in God's eye he is—
Christ—for Christ plays in ten thousand places,
Lovely in limbs, and lovely in eyes not his
To the Father through the features of men's faces.

Conclusion: Glory be the Father, and to the Son, and to the Holy Spirit...

Social

A meal follows which includes dishes prepared by each faculty member.

October—Prayer/Songfest

The faculty and their spouses gather around a bonfire for a prayer service and songfest.

November—Scripture Study/Bread Sampling

Prayer Service

The faculty and their spouses meet to study the three scripture readings for the coming Sunday. One member of the faculty may lead the discussion for each of the three readings. A fourth member may lead the group to observe the integration of the three readings.

Social

A variety of breads and spreads are available for sampling.

December—Advent Service/Christmas Cookies

Prayer Service

An appropriate Advent hymn is sung. Copies of the following selection are distributed. Faculty and spouses share their reflections on this. The service ends with petitions from everyone.

"The Advent"

The events of history were controlled
for my coming to this world
no less than for the coming of the Savior.
The time had to be ripe,
the place just right
the circumstances ready,
before I could be born.

God chose the parents of his Son
and endowed them with the personality they needed
for the child that would be born.
I speak to God about the man and woman that he chose
to be my parents
until I see that they had to be
the kind of human beings they were
if I was to become
what God meant me to be.

The Christ child comes, like every other child,
to give the world a message.
What message have I come to give?
I seek guidance from the Lord to express it
in a word or image.

Christ comes into the world
to walk a certain path,

fulfill a certain destiny.
He consciously fulfilled what had been "written" for him.
As I look back I see in wonder what was "written"
and has thus far been fulfilled in my own life.
and for each part of that script, however small,
I say, "Thanks"
to make it holy with my gratitude.

I look with expectation and surrender
at all that is to come
and, like the Christ,
I say, "Yes, Let it be done."

Finally I recall the song the angels sang
when Christ was born.
They sang of the peace and joy
that give God glory.

Have I ever heard the song the angels sang
when I was born?

I see with joy what has been done through me
to make the world a better place
and I join those angels
in the song they sang
to celebrate my birth.

Reprinted with permission of the publisher, from Anthony de Mello's *Wellsprings: A Book of Spiritual Exercises*, Doubleday, 1985.

Social
The group shares eggnog and Christmas cookies.

January: New Beginnings/Hot Chocolate

Prayer Service

A teacher reads the story of creation from Genesis. The group reflects on the meaning of a new year. Members may share their new year's resolutions. The service ends by praying together the Beatitudes.

Social
The group shares hot chocolate and cookies.

February: Communal Lenten Service/Popcorn

Prayer Service

Song: "Ashes," *Glory and Praise,* vol. 2, p. X
Reading: 1 Corinthians 13:4-13
Homily: Celebrant

Sacrament of Reconciliation

Music without words

Meditation: The Beatitudes are for people who have their hearts set on the kingdom. They are a way of life designed for those who want their lives to be a blessing. Beatitude people are kingdom-people. They

have a kingdom on their minds that won't let them rest until the world is just and holy and single-hearted. They call us forth from the comfortable ruts of daily living and urge us on toward that kingdom. They tell us that the kingdom is already in our midst if we can bless the world with Beatitude-living. The Beatitudes are values that come straight from the mind of Christ.

Raise us up and renew our lives.

(Poor in spirit) Blessed are those who are convinced of their basic dependency on God, whose lives are emptied of all that doesn't matter, those for whom the riches of this world just aren't important.
The kingdom of heaven is theirs.

(Lowly) Blessed are those who know that all they are is a gift from God, and so they are content with their greatness and their smallness, knowing themselves and being true to themselves.
For they shall have the earth for their heritage.

(Sorrowing) Blessed are those who wear compassion like a garment, those who have learned how to find themselves by losing themselves in another's sorrow.
For they, too, shall receive comfort

(Hunger and thirst) Blessed are those who are hungry for goodness, those who never get enough God and truth and righteousness.
For they shall be satisfied.

(Show mercy) Blessed are the merciful, those who remember how much has been forgiven them, and are able to extend this forgiveness into the lives of others.
For they, too, shall receive God's mercy.

(Single-hearted) Blessed are those whose hearts are free and simple, those who have smashed all false images and are seeking honestly for truth.
For they shall see God.

(Peace-makers) Blessed are the creators of peace, those who build roads that unite rather than walls that divide, those who bless the world with the healing power of their presence.
For they shall be called children of God.

(Persecuted) Blessed are those whose love has been tried, like gold, in the furnace and found to be precious, genuine and lasting, those who have lived their belief out loud, no matter what the cost or pain.
For theirs is the kingdom of heaven.

From Macrina Wiederkehr, OSB, in *Seasons of Your Heart: Prayers & Reflections*, Silver Burdett Company, Morristown, New Jersey, 1979.

After the Sacrament: Let us extend to each one some sign of peace and forgiveness.

Song: "Lay Your Hands Gently Upon Me," *Abba, Father*, by Carey Landry

Social
In the spirit of Lent, only popcorn is served.

March: Communion Service/Wine and Cheese
See March Communion Service in Ritual Section of Chapter III.

April: Paschal Meal/Meal

Introduction: Thirty-two hundred years ago, the first Passover was celebrated in Egypt. Today, after all that time, we gather here tonight to relive that first Exodus which means that going out from Eygpt. Since the Seder is a time for questions you may ask: Why do we still observe something which is so old? The answer is that Passover is the Festival of Freedom and since freedom is not something that can be achieved once and for all time, we must continue to ask and answer the question: Where do we stand in regard to freedom now?

So the Seder, (a word that means *order* or *sequence*) is really a *Freedom Supper*. Since it would take too long to tell the entire history of freedom, we use, instead, symbols which stand for many important events and ideas. The purpose of this Passover Seder (Freedom Supper) is to dramatize the story of freedom in such a way that we are not likely to soon forget it.

Leader: According to the Bible, when the world was created God first said: "Let there be light." Each time we celebrate a special occasion like the Sabbath or the Passover, we bless and light candles. It is by light that we see our way in the world, by light or fire that we cook our food, heat our homes, and make tools with which to build our world. Light or fire stands for the gift of civilization without which people could not survive.

We therefore say:

All: Be praised Eternal God, Source of the Order and Ways of the Universe, who has made known to us good rules of living and has urged us to light these Festival Candles.

As these candles bring light to our Seder, may we learn to bring light and warmth, friendship and affection to all who share life with us.

Leader: Be praised Eternal God, who with love has allowed us to give ourselves solemn days of joy, festivals, and seasons for gladness. Be praised O Lord, who did allow Israel to imagine this day of the Feast of Unleavened Bread, the season of our freedom, a reminder of the going out from Egypt.

Blessed art those, O Lord our God, King of the Universe, who makest a distinction between the holiness of this festival and the holiness of the Sabbath; between the holiness of light and the holiness of darkness; between the holiness of the Jewish people and the holiness of all other peoples.

Blessed art thou, O Lord, who has made all peoples holy and has commanded us, even against our will, to become a beacon of justice and freedom for them all.

Let us all rise now and lift our cups as the Kiddush is chanted.

All: Be praised Eternal God, Ruler of the Universe, who has created the fruit of the vine.

Blessed art thou, O Lord our God, King of the Universe, who has given us life and health and allowed us to join together to celebrate this Freedom Supper.

All drink first cup of wine.

Leader: In ancient days, all formal dinners began with appetizers, usually vegetables dipped into a sauce. Tonight, we take a green vegetable, symbol of the springtime, the yearly reawakening of nature's life and our hope.

We dip this vegetable into salt water, symbol of the tears which the oppressed Israelites shed. With this act, we affirm that our hope can never be drowned by sorrow.

Now, let us all recite in unison:

All: *Praised art thou, O Lord our God, King of the Universe, Creator of the fruit of the earth.*

Leader: This is the bread of affliction which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need come and celebrate Passover. This year we are here: next year, in the land of Israel! This year we are slaves: next year, free persons!

Why is this night different from all other nights?

1. On all other nights we may eat either leaven or unleavened bread, but on this night, only *Matzah* or unleavened bread.
2. On all other nights, we eat all kinds of herbs, but on this night, we eat especially bitter herbs or *Mah-rore.*
3. On all other nights, we need not dip our herbs in any way, but on this night we dip herbs twice; one herb in salt water and the bitter herbs in *Cha-ro-set.* (mixed salad, apples, nuts, wine)
4. On all other nights, we eat either sitting or reclining, but on this night we especially recline.

1. We eat Matzah—unleavened bread—because our ancestors had no time to bake leavened bread when Pharoah let our people go.
2. We eat bitter herbs, *Mahror,* in remembrance of the bitterness of slavery.
3. We dip, *Matbelean,* the green vegetable into salt water to symbolize the tears of our ancestors in slavery. We dip the bitter herbs in the sweet mixture of apples, nuts and wine, *Cha-ro-set,* to tell us that the bitterness of slavery can only be sweetened by the hope of freedom.
4. We especially recline, *M'subean,* at ease at the table tonight, because reclining at the table was the sign of a free person in ancient times.

All: I am the Lord and I will deliver you from bondage.
Ba-ruch ah-tah adonai el-lo-hay-nu meh-lech ha-oh-lahm, bo-ray pree ha-gafen
Praised be Thou, O Lord our God, Ruler of the World, who has created the fruit of the vine.

All drink second cup of wine.

Distribute Matzah

All: Praised be Thou, Lord our God, Ruler of the world, who brings forth bread from the earth.
Praised by Thou, O Lord our God, Ruler of the World, who has given us good laws of life and had urged us to eat unleavened bread.
Be praised Eternal God, Source of Life, who has urged us to eat Bitter Herbs.

Leader: For many, it is customary to begin the Passover meal with a hard-boiled egg dipped in salt water. Two possible explanations for this are interesting.

The egg is a symbol of new life. We must never be dismayed by past failures. We must always look upon the future with confidence.

Most other foods become softer as they are cooked for long periods of time, but the egg becomes harder. Difficulties and problems need not weaken us. Adversity and even frustration, if seen in the proper perspective, can be a source of strength and fortitude.

Festive Meal is Served
(lamb or beef, boiled potatoes, green vegetables)

Grace After Meal

Leader: Let us praise God for the food we have eaten.

All: Praised be Thou, O Lord our God, King of the World, who gives us life and provides us with ways to sustain ourselves by growing food. Because this process has never failed, we can continue our work of trying to improve the world.
I will redeem you...from all dependence in Egypt.
Be praised, O Lord our God, who created the fruit of the wine.

All drink the third cup of wine.
Praise and Welcoming of Elijah

Leader: And now, in our ancient tradition we call upon Elijah in a symbolic way to witness our recounting of the victory of the Jewish people over the tyranny of the Egyptians. (The door is opened and all rise.)

Leader: This is the fourth cup of wine which symbolizes Israel's dedication to the One and Eternal God, as it is written: "I will take you to me for a people and I will be your God."

All drink fourth cup of wine.

Leader: Brothers and sisters, we have been remembering our slavery and our liberation. But just as it was we, not our ancestors only, who were liberated in Egypt, so it is we, not only our ancestors who are still faced with the possibility of slavery. The task of being liberated from infancy and dependence and helplessness is long and it is work that we ourselves must do.

As the Talmud tells us, we, like Moses, may not live to complete the task; but neither may we refrain from beginning. If not now, when? We have had food and drink. May these and the ideas and questions we have thought through, give us strength and joy to continue the proper struggle which leads away from slavery to freedom.

Through committed deeds of kindness that will build other lives to the greatest of all gifts—Herut and Shalom—freedom and peace.

(All turn to each other and wish each other Shalom!)

B. School Community—Sharing the Prayer Experience with the Total Community

Students are the recipients of their teachers' love for God and their teachers' loving presence for them day by day. And parents are especially touched by teacher renewal and are most appreciative of its impact on the faith development of their children.

Consider making holy days and special family celebrations with the "mass of obligation" at a convenient time when the entire family can attend together. Timing could be before school, at lunch hour, at the end of the school day, in the evening, or in the evening on the day before the feast.

November 1: All Saints Day

Sign of Peace: Let us welcome one another as members of the communion of saints on earth.

Procession: "All the Ends of the Earth," *Glory and Praise,* vol. 3, p. 6, verses 1 and 2.
Banner bearers, Bible bearers, Eucharistic ministers, Celebrant

First Reading: Revelations 7:2-4; 9-14

Response: "All the Ends of the Earth," verse 3.

Second Reading: 1 John 3:1-3

Response: Litany of the Saints (Add names of modern day saints).

Gospel: Matthew 5:1-12
Let people from the congregation each read one of the Beatitudes.

Homily: An opportunity to dialogue with the saints present.

Offertory Procession: Some children dressed as saints carrying wheat stalks, hosts, basket of grapes, wine.

Communion "Hear I Am, Lord," *Glory and Prise,* vol. 3, p. 52.

Recession: "Oh, when the saints
come marching in
I want to be among that number
when the saints come marching in!"

December 8: Immaculate Conception

Introduction: The Feast of the Immaculate Conception and the liturgy direct our attention to Mary as the "Mother of all those who live," the woman chosen from the beginning as God's own, the virgin highly favored by the Lord, the young girl who humbly said yes. *We celebrate her response.*

Yet, the Immaculate Conception was not dependent upon Mary's efforts—it was done for her by God. The readings reveal that it is truly a feast of God who does "marvelous things" and for whom nothing is impossible. He is with us, having also chosen us from the beginning and blessed us with every good gift. *We celebrate God's greatness.*

Procession: "Sing a New Song," *Glory and Praise,* vol. 1, p. 65, verses 1 and 2.
Liturgical dancer, incense bearer, readers, celebrant

First Reading: Genesis 3:9-15

Response: Prayers of Petition

Second Reading: Ephesians 1:3-6; 11-12

Response: Prayers of Thanksgiving
Gospel: Luke 1:26-38

(Have elementary school children dramatize this story.)

Homily: Celebrant
Offertory: "Hail Mary: Gentle Woman," *Glory and Praise,* vol. 1, p. 27
Communion Meditation: Mary who not only
Gave God's infinity
Dwindled to infancy
Welcome in womb and breast,
Birth, milk, and all the rest,
But mothers each new grace
That does now reach our race—
Mary Immaculate,
Merely a woman, yet
Whose presence, power is
Great as no goddess's
Was deemed, dreamed; who
This one work has to do—
Let all God's glory through.
Of her flesh he took flesh:
He does take fresh and fresh,
Though much the mystery how,
Not flesh but spirit now
And makes, O marvelous,
New Nazareths in us,
Where she shall yet conceive
Him, morning, noon, and eve;
New Bethlehems, and he born
There, evening, noon, and morn—
Bethlehem or Nazareth,
Men here may draw like breath
More Christ and baffle death;
Who born so, comes to be
New self and nobler me
In each one and each one
More makes, when all is done
Both God's and Mary's Son.

From "The Blessed Mother Compared to the Air We Breathe" by Gerard Manley Hopkins

Recession: "Sing a New Song," verse 3.

Spring: Ascension Thursday Liturgy:
For the outdoor celebration of Eucharist each person holds a helium-filled balloon.

Song: "On Eagles' Wings," *Glory and Praise,* vol. 2 (refrain only)
First Reading: Acts of the Apostle 1:1-11
Response: Release balloons
Second Reading: Ephesians 1:17-23
Response: "On Eagles Wings" (refrain only)
Gospel: Matthew 28:16-20

Homily:	Celebrant
Intercessions:	One family prepares and gives these
Our Father:	All join hands
Communion:	"On Eagles Wings" (refrain...pause...refrain)
Final Blessing:	Mark the sign of the cross on the foreheads of the peole next to you.
Song:	"On Eagles' Wings" (refrain)
	All raise hands upward in a concluding gesture of praise.

V. Resources: Add and Continue

Many of the preceding pages have relied upon the medium of print or interpersonal interaction. Some persons may prefer the more active presentation of film or videotape. Others may prefer to listen reflectively to an audiotape.

For that reason, additional resources—with emphasis on films and audio tapes—are suggested. Each is merely an example of the available material; in addition, videotapes may also be useful. The diocesan media center, if available, and catalogs from audio-visual distributors will offer many additional titles. Material no longer for sale by the publishers is often available from media centers. A local group may wish to compile its own catalog of locally available resources that can support prayer.

This chapter lists additional resources and explains how to use:

A. Visual Resources
B. Audio Resources
C. Book Resources

A. Visual Resources

1. Film Usage

Films or filmstrips can be used to support prayer in ways such as these:

- Show to group to facilitate reflection
- Use to initiate discussion
- Include as a visual part of a prayer service
- Use as a short reflective prayer
- Offer to supplement areas of interest

Videotapes can serve the same purposes as films and may be more applicable to home use for interested individuals.

2. Some Suggested Visuals

Apple (16 mm. film)
Combining animated and live action sequences, this film tells the story of mankind. In the process, it points out that although human beings destroyed the harmony in creation, they can restore that harmony by responding to the call of community.
Ikonographics, 12 minutes.

The Banquet (16 mm. film)
What happens when someone sends out invitations to an elegant dinner and no one comes? In this version of the parable of the great feast, the congenial host goes into busy New York City streets to assemble a new guest list.
Panfilms, 15 minutes.

Bread and Wine (16 mm. film)
This film effectively combines the processes of making bread and wine with scenes of their ultimate use and transformation in the

sacramental context of a ritualistic meal.
Teleketics—Franciscan Communications Center, 5 minutes.

Building Christian Community (filmstrip/record)
This audio-visual program is designed to help adults to interact, to belong, to build Christian community.
Twenty-Third Publications, 45 minutes.

The Christ (filmstrip/record series)
This series explores the traditional images of Jesus in terms of contemporary theology.
Franciscan Communications, 4 filmstrip/record series.

The Creed (video or filmstrip/cassette)
This audio-visual explores the Christian Creed as a prayer that springs from personal experience of the Spirit of God.
Treehaus Communications, video or filmstrip/cassette format.

Faith (16 mm. film)
This is a very short meditation film which uses human everyday terms to place the viewer in touch with the wonder and mystery of the faith experience.
Ikonographics Films, 2 minutes.

The Giving Tree (16 mm. film)
This poignant story about the relationship between a boy and a tree illustrates some truths about the meaning of giving, receiving, and loving.
Churchill Films, 10 minutes.

B. Audio Resources

1. Audio Cassette Usage

Tapes can be used by leaders of prayer, individuals, or groups to support prayer in ways such as these:

- Set a mood for prayer
- Provide musical accompaniment for reflection
- Listen individually to pursue an area of interest
- Provide information to be discussed later
- Use instead of a reading during a prayer service

2. Some Suggested Audio Cassettes

Bleich, Russell
"The Catholic Teacher: A Professional and a Spiritual Person"
Father Bleich describes his vision of the Catholic teacher. This individual—blending professional skills and competencies with Gospel witness, vision, values, and motivation—makes a unique and powerful contribution through the integration of faith with culture and life in the curriculum and life patterns of the school.
One NCEA Cassette from Chesapeake Audio/Video Communications, 6330 Howard Lane, Elkridge, MC 21227, (301) 596-3900

Diekmann, Godfrey
"The Abba Prayer of Jesus"
Father Diekmann explains how the prayer of Jesus encompasses the full message of the Gospel.
One cassette from Credence Cassettes, P. O. Box 281, Kansas City, MO 64141

Farrell, Edward
"Jesus in Prayer"
Father Farrell probes the deeper meanings of Christian prayer. He shows that a person, by knowing Jesus in prayer, can reach toward the fullness of prayer when Jesus prays within the person.
One cassette from Credence Cassettes (above)

Farrell, Edward
"Prayer Is Still a Hunger"
Father Farrell pinpoints an underlying hunger to understand and share in Jesus' own experience of God—the mystery of faith—which is demonstrated through prayer.
One cassette from Credence Cassettes (above)

Finn, Virginia Sullivan
"Spirituality and the Teacher of Religion"
This presentation focuses on how a contemplative approach to life ministry and prayer can enhance the spiritual/ministerial identity of the teacher of Religion.
One NCEA Cassette from Chesapeake Audio/Video (above)

Hobday, Jose
"Learning Solitary Prayer"
Sister Jose emphasizes the need for stillness, solitude, and self-discovery and offers five specific ways to improve prayer.
One cassette from Credence Cassettes (above)

Hobday, Jose
"The Possibility of Prayer"
Sister Jose talks about special aspects of prayer: sacredness, mystery, revelation, and faith. Most importantly, she leads through the experience of prayer.
One cassette from Credence Cassettes (above)

Maloney, George
"A Personal Retreat with George Maloney"
Father Maloney, author of many best-selling books on prayer and spirituality, guides a personal retreat with reflections on death, Incarnation, the Trinity, resurrection, and the Eucharist.
Eight cassettes from Credence Cassettes (above)

Maloney, George
"Spirituality in Ministry"
Father Maloney shows how individuals can grow through spiritual stages to release God's power within them.

Two cassettes from Credence Cassettes (above)

Norris, John T., and Emily L.
"Family Spirituality is a Community Affair"
Dr. and Mrs. Norris explain how the school and community can reinforce and undergird family spirituality with parents as primary educators. Models and programs are explored.
One NCEA Cassette from Chesapeake Audio/Video (above)

Nouwen, Henri
"Catholic Education: The Choices and the Challenges"
Father Henri Nouwen develops a meditation on the spirituality of the teacher based on the Gospel of St. John. He suggests that teachers think of education as 1) Education to Intimacy—"Make your home in me as I make mine in you." 2) Education to Fecundity—"Whoever remains in me with me in him bears fruit in plenty." 3) Education to Ecstasy—"And I told you this that my joy may be in you and your joy may be complete."
One NCEA Cassette from Chesapeake Audio/Video (above)

Nouwen, Henri
"Prayer: the Way to a Transparent Life"
Father Nouwen explains how prayer reveals the true nature of life and the world—not as things to be conquered, but as realities to be shared. He also indicates how prayer helps reduce the opaqueness of the world and makes it a transparent reality that points beyond itself.
One cassette from Credence Cassettes (above)

Pennington, Basil
"A Centered Life—A Practical Course on Centering Prayer"
This presentation explains how to find God at the center of life, to live in God's presence. Father Pennington traces the rich history of contemplative prayer, explains how it has come to be called centering prayer, and provides a step-by-step instruction on how to pray it.
Eight cassettes from Credence Cassettes (above)

Rohr, Richard
"Spiritual Direction and Growth within the Family"
Father Rohr demonstrates how the message of Christ and his presence within the family can restore family life and give it a spiritual direction.
One cassette from Credence Cassettes (above)

Rohr, Richard
"What I See—a Vision of Community"
Father Rohr calls listeners to be a church for the poor that challenges social structures and lives Gospel values.
Three cassettes from Credence Cassettes (above)

Shea, John
"Prayer and Ministry"
Father Shea shows how a person can draw from Scripture and human experience and enjoy the fruitfulness God wants. He illustrates with poetry and Scripture how religious imagination can make ministry fruitful.
One cassette from Credence Cassettes (above)

Steindl-Rast, David
"A Practical Guide to Meditation"
Brother Steindl-Rast explains five qualities of meditative prayer and how to use them: 1) how to develop the Biblical notion of heart, 2) how to incorporate leisure into prayer, 3) how to build faith in God based on experience, 4) how to make prayer authentic, and 5) how to expand the role of thanksgiving.
Five cassettes from Credence Cassettes (above)

C. Book Resources

1. Book Usage

Suggestions may be found in Chapter III in the sections, "Spiritual Reading" and "Book-a-Year."

2. Some Suggested Books

Abba Father Prayer Journal
This journal, especially the section, "Jesus—Gift of Community," combines related reflection and Carey Landry's liturgical music.
North American Liturgy Resources

Bausch, William
Ministry: Traditions, Tensions, Transitions
This book shows adults how inspired ministry can unite people in a shared Christian community. It provides the information on which to base the extension of personal faith into communal witness.
Twenty-Third Publications

Clark, Keith
Make Space, Make Symbols
Keith Clark shares his personal journey of prayer in an effort to get the readers to look at their own journeys. It offers a freedom to discover oneself and to respond to a personal prayer style.
Ave Maria Press

Cooke, Bernard
Sacraments and Sacramentality
This book introduces adults to the profound experience of living sacramentally. It is a source for providing a broader outlook for spiritual awakening by encouraging the deepening of human relationships.
Twenty-Third Publications

Green, Thomas H.
Darkness in the Marketplace
This book helps Christians deal with the tension they experience between the desire for a fuller prayer life and their commitment to an active life in the world. The book is based on Scripture and the author's own experience in prayer and spiritual direction.
Ave Maria Press

Hauser, Richard J.
In His Spirit--A Guide to Today's Spirituality
The author presents a theology and history of the Holy Spirit and how the Spirit touches people's lives today.
Paulist Press

Hutchinson, Gloria
Six Ways To Pray from Six Great Saints
This book describes the prayer forms of saints such as St. Ignatius Loyola, St. Francis of Assisi, and St. Teresa of Avila and suggests ways for the reader to follow their lead.
St. Anthony Messenger Press

Maloney, George
Alone with the Alone
This book is the traveler's guide for the retreat experience of journeying to the Father. Like a picture album of a journey already taken, the text provides reflective insights for new levels of prayer.

Maloney, George
The Everlasting Now
Father Maloney offers meditations on the mysteries of life and death as they touch people in their daily choices.
Ave Maria Press

Michael, Chester P. and Norrisey, Marie C.
Different Prayer Forms for Different Personality Types
This book gives specific suggestions for effective prayer forms for each of the personality types.
The Open Door, Inc.

Nouwen, Henri
With Open Hands
This book is a meditative treatise on prayer—unequaled in its style and message, easy to read but profound in all that it says. Ave Maria Press

Pennington, Basil
Daily We Touch Him
This is a small book, but packed with some practical advice about developing a personal relationship with the Lord through prayer, study, and sharing. The author considers it a book for everyone.
Doubleday Image Book

Sork, David, A.
The Catechist Formation Book
This book can help persons to be good catechists, not just because they have learned the skills and competencies of effectively sharing the faith, but primarily because their own faith has deepened as they have grown and shared in formation as a catechist.
Paulist Press

VanBreemen, Peter G.
As Bread That Is Broken
This book—including many topics—is easy to read, but profound in its meaning. The chapter on acceptance of self has proven especially good for individuals and groups.
Dimension Books

A Do-It-Yourself Project to Keep Growing

At this point, you have reviewed many prayers. You have considered the context of sharing food and the support of teams. In a broader context, you have reviewed programs, ways to carry out themes, and plans for the whole year. Moreover, you have considered ways to reach out beyond the faculty itself.

Now, because you know your faculty, their interests, their readiness levels, you are in a position to

select the most appropriate types of prayers,
place them in the best environment,
suggest the most acceptable support systems,
design those elements into a program, and
extend plans beyond the faculty.

Only you and other leaders in your setting can select, design, and offer the best invitations to faculty prayer. This packet is a first step in inviting the faculty to prayer.

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